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The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles and Oregon, and the missionary districts of Alaska, Arizona, Eastern Oregon, Hawaiian Islands, Idaho, Nevada, Olympia, Philippines, Sacramento, Spokane and Utah.

Volume XLV. San Francisco, March, 1910 Number 8

"LORD, IS IT I?" *St. Matthew XXVI: 22.*

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES

As the correspondent of the Pacific Churchman is restricted by his conscience and the proprieties of religious journalism from inventing spicy news to fill up the columns after the manner of profane chroniclers, his letter will of necessity be short. The clergy are all busy with their Lenten services and have no time to make history; they can be depended upon to attend to that later in the calendar, in the interval between Easter and Diocesan Convention.

There is one present stirring of life, however, that is worthy of note, and that is the Layman's Missionary Movement, which until recently only a rumor is now becoming a reality and calling out the same earnestness and enthusiasm here that have characterized it elsewhere. At the last Diocesan Convention a committee was appointed consisting of Messrs. J. H. Pearman, George W. Parsons, Gregory Perkins, Jr., Henry L. Miller and J. A. Lamb, to represent the diocese in this movement. Mr. Pearman as secretary of the committee, has done effective work and now on the even of a journey to Honolulu hands over his place to Mr. C. M. Gair. On the evening of February 22d, a dinner was held in St. Paul's parish house at which about sixty men were present, the Bishop presiding. Mr. Pearman outlined in detail the plans for the campaign and several enthusiastic addresses were made. The remarkable feature of the movement here as elsewhere seems to be the recognition that the work is of God and that to oppose it or to lack in enthusiasm would be to be found fighting against God. Preparations are being made for a large convention to be held March 8th to the 10th, at which Mr. Pearman stated it is expected there will be present no less than four thousand delegates. The following is the program in part:

Tuesday, March 8th, 6:30 p. m.—Convention dinner (informal), Hamburger building.

Wednesday, March 9th, 9:30 a. m.—Convention session, First Methodist Church (Sixth and Hill streets). Subject: A World Survey, by Missionaries. 2:30 p. m.—Subject: Working Missionary Policy for Home Church, by J. Campbell White and others. 7:30 p. m.—Subject: Business Methods in Missionary Finance.

Thursday, March 10th, 9:30 a. m.—Subject: World Survey, Notes of Victory 2:30 p. m.—Conferences by Denominations. 7:30 p. m.—Closing session of Convention. Adoption of Missionary Policy.

T. C. M.

A probationary chapter of the Brotherhood of St. Andrew, has just been started at Christ Church, Los Angeles.

At St. Luke's, Monrovia, a movement is on foot looking to the erection of the mission into an independent parish in the near future.

All Saints' parish at Riverside, has brought its organ fund up to the sum of $2,500, and expects to install the new pipe organ some time during the coming summer.

The authorities of the pro-cathedral here petitioned the Superior Court for permission to mortgage their property for $10,000 in order to procure funds to purchase for use as a rectory a very desirable residence just now in the market.

The Rev. T. C. Marshall had recently the unpleasant experience of losing by theft a suitcase, containing a cassock, prayer-book, and personal papers of value, while he was attending the Noonday service at St. Paul's.

Archdeacon Webber has been holding a series of noon-day services in the pro-cathedral in connection with the mission which he is conducting in St. John's parish, Los Angeles. Before leaving the diocese he will conduct missions in St. James's Church, South Pasadena; St. Paul's, San Diego; and St. Luke's, Long Beach.

OREGON

The Salem "Statesman" recently published the picture of a group of six Churchwomen who were all fellow members of a Sunday-school class in St. David's Church, Salem, in 1861, and who have recently held a class reunion. Two other members of the class, making up its entire roll of eight, are still living in other parts of the State, but were too far away to be present at the gathering.

Deaconess Sheffield is engaged during Lent in work in the parish of the Good Samaritan, Corvallis.

The corner-stone of the new St. Mark's Church, Medford, was laid on March 1st by Bishop Scadding. The edifice will be of cut Rogue River granite, and will cost $10,000. In addition to the new church the parish is engaged in the erection of a fine two-story brick block, the lower floor of which will be rented for stores and the upper for business offices.

The Church of the Good Samaritan, Corvallis, is erecting a parish house to be used for social and other purposes.

ALASKA

Seattle, February 28.—Fairbanks, Alaska, papers just received, give details of the death of three men from freezing. Martin Harris, aged 60, of Tennessee, died among the Indians at the head of Nabesna river, after having both feet frozen in a journey from Tanana crossing. Harris, a man of education and means, was establishing a mission among the Indians in co-operation with Episcopal Bishop Rowe. He owned valuable mines in the Copper River country, for one of which he and two partners had been offered $150,000. The Indians were deeply attached to him.

The Generosity of Alaska's Poor.—In a land whose 'stones are gold, and out of whose hills men dig brass' it must not be supposed that all rest in the lap of luxury and plenty. Alaska is indeed a land of wealth, but it is not falling into the hands of the native population. Occasionally one rises to comparative opulence, but the rank and file live a hand-to-mouth existence.

There is a custom with us, established by the Bishop, of making our Christmas offerings for what we called the "Diocesan Fund." During the five years I have acted as treasurer the offerings of some native congregations have frequently astonished me. The white congregations do not so often stir one's admiration. In fact some of the most able give scarcely anything. A few days ago I received a letter from one of our In-

an missions which deserves wider read-
g within our 'provincial' bounds than
was intended to have. When one really
ows from actual experience and obser-
tion how little these poor folk of the
ild have to live on he simply wonders
their self-forgetting liberality. I ask
yself how many of us clergy do, or seek
have done, such a house-canvassing in
half of missionary offerings as this de-
ted and loyal deaconess of the north
s done?

The letter runs thus:

"Circle City, Dec. 28, 1909.

My Dear Mr. Jenkins:

"I am glad to be able to respond to
our request. I had already been to every
bin and asked the people for this very
ing, before your note came; and in
e church on Christmas Day, every per-
n there put an offering in the alms-
asin—either cash or nice bead work.
he former I send by P. O. order in this
tter, $29.05. The bead work I will try
sell and send you the proceeds. If I
an't dispose of it here, could you sell it?
could send it to you by mail.

"2 pairs beaded slippers, $3 each;

"1 beaded wall pocket, $2;

"3 small beaded watch pockets, 50
nts each. Total $9.50.

"The whole offering then would be
38.55. You know our congregation con-
sts entirely of Indians, with an Indian
y reader, and wholly in their own lan-
uage. The white element enters no-
here. We had a very nice, bright, hap-
y Christmas, and every one seemed
appy. . . The work here is very in-
eresting and absorbing. I am very happy
nd very well, and the time is going by
apidly. We recently had a delightful
isit from Bishop Stringer on his way
rom the Mackenzie River diocese to
Dawson, after his six months' trip, and
e celebrated the Holy Communion for
s, so we were not left without that
Blessed Feast so long, as I feared.

"Yours very sincerely,

BERTHA W. SABINE (Deaconess)."

I have only one word to add. If any
ne reading this would like to buy either
r all of the articles mentioned, he may
end either to Miss Sabine, Circle City,
Alaska, or to me at Skagway, Alaska.

THOMAS JENKINS, Archdeacon.

News at this season of the year is hard
o get. The latest word from the Bishop
s that he is busily engaged in the East,
peaking in behalf of the Board and rais-
ng funds for certain missions in his dis-
rict. Unless his plans are changed, he
vill soon be coming back north for his
pring and summer visitation.

There was born at the end of February,
n St. John's Hospital, Ketchikan, a
laughter to the Rev. and Mrs. R. E. Roe,
nd this leads me to observe how very
seful this hospital has proven itself to
e. The old building that served the
nission in its time in a fourfold capacity
s school, church, rectory, hospital, has
een deserted by the nurses for the larger
nd commodious rectory. This neces-
itated Father Roe's moving into a small
ented house, but this he did gladly for
he sake of the work. Now the rectory
s to be remodeled and enlarged so as to
nake a real hospital of it. This will cost
some $2,500 or $3,000, a part of which I
hear is to be provided by the towns-
people. Then there will be the matter
of a rectory sooner or later. I had the
pleasure of visiting the hospital recently
and was quite impressed with the need of
these proposed alterations and additions.
What a difference one sees now from
what he would have seen eight years ago.
Then one small old building and one
worker, now four commodious buildings
and four white workers, beside a native
helper. All along the coast the mission
is becoming known for its good works.
Fr. Roe and his corps of helpers are to
be commended for what their presence
represents.

St. Philip's, Wrangel, is moving along
steadily. The new mission hall is being
used, though unfinished. As soon as
money is forthcoming it will be com-
pleted and put to uses that now are im-
possible. I had the pleasure of visiting
it a short time ago, and was quite im-
pressed with what can be done when a
small band of people are determined. I
can testify to the need of such a place in
Wrangel. It will mean much to the
young life of the place. Beside the need
of money to complete the building, there
is needed a small fund to help furnish it,
and gifts of good books to form the nu-
cleus of a mission library. Books of
biography, adventure, and history would
be much appreciated. Addressed to Rev.
H. P. Corser, Wrangel, they will fall into
good hands and be cheerfully acknowl-
edged.

The latest change on the coast is the
resignation of Archdeacon Jenkins. He
has labored along the coast for nearly
eight years, and now resigns to accept
the rectorship of St. Paul's Parish,
Fremont, Ohio. During these eight years
the cost of living has so materially ad-
vanced as to render it impossible for a
stationary salary to meet the plain needs
of a growing family. Archdeacon Jen-
kins is to leave Skagway at the beginning
of March. He is expected to be in his
new parish by Good Friday. This will
leave four of the oldest places in the
district without care. It is impossible to
think that there are not men who can
and will come to our help in the North.
However, we have asked for such help
for three years and none has come. And
now the archdeacon is going, much of the
work that has been held together will
naturally disintegrate. We are hoping
the Bishop will be able to bring some
helpers back with him.

News from points in the interior re-
port a sharp winter. All the workers
seem to be keeping well and the work
going on as usual. The Bishop at last
report expected to go to the interior be-
fore the Valdez trail breaks up, and so
be ready to begin his visitation early in
the summer.

O. N.

DISTRICT OF ARIZONA

The corner stone of a new infirmary in
connection with St. Luke's Home at
Phoenix, was laid on February 19, ad-
dresses being made by Governor Sloan
and Chief Justice Kent, among others.
The new building will cost about $7,000,
and is designed for the use of patients
who are seriously ill, thus helping to
make the sanitarium one of the best in
the land for the treatment of tuberculosis.
The funds for the erection of the new in-
firmary were collected in the East
through the efforts of the Rev. J. W. At-
wood, Archdeacon of Arizona.

In this connection it may be of inter-
est to learn that in a recent utterance on
the contagiousness of consumption, Dr.
William Osler advised nervous persons
who are afraid of the disease to live in
a well conducted tuberculosis hospital
where, he said, the chance of contract-
ing it is less than anywhere else on
earth. At the Brompton Hospital for
Consumptives observations and statistics
covering more than fifty years do not
show the presence of a single case of tu-
berculosis among all its attendants and
employes.

ST. LUKE'S HOME, PHOENIX

This institution for the treatment of
tuberculosis was opened in December,
1907. From the beginning its capacity
has been tested to the utmost, and its
success has been the strongest testimony
to the wisdom of its establishment. A
piece of ground was bought in the desert
two miles from Phoenix. A rude admin-
istration building and several bungalows
for the accommodation of patients were
erected. While the minimum charge at
most sanitariums is $25 a week, at St.
Luke's, the price of board, which includes
medical attention, is graded from $12
per week down, according to the circum-
stances of the patients.

Friends of the home will be interested
in the following extracts from the annual
report which has been recently published:

From January 1, 1909 to December 31,
1909, the home was in operation 38 cal-
endar weeks and 4 days. The total num-
ber of hospital weeks was 428. During
this time we have cared for 50 patients
and 10 of their relatives, making a total
of 60 persons. As compared with last
year, this is a marked increase, both in
the length of time the home was in oper-
ation and in the number of patients
treated. We have increased our capacity
and at the present time we can accom-
modate 20 patients.

The cost to maintain a patient has in-
creased about 15 per cent and is $13.28
per week per patient, as against $11.45 in
1908. This is due in a great measure to
the increased cost of living, and is espe-
cially marked in the price of eggs. On
the other hand, the amount paid per week
per patient is $6.59, as against $7.24 in
1908, a decrease of almost 10 per cent.

A considerable amount of money
(about $2,450) has been spent in improve-
ments. In addition to four new bunga-
lows which were built, seven of the orig-
inal tent-houses have been remodeled and
painted and made practically new. The
tent-house occupied by the servants has
also been remodeled. We have had to
put in a new cesspool. An electric bell
service has been installed which connects
every house with the superintendent's of-
fice. This has been of inestimable service
in case of sudden illness and also in the
routine care.

A gift of $5,000 has been made by a
generous friend and supporter of the
work in the past for the endowment of a
free bungalow. Another friend inter-
ested from tthe very beginning of the
movement for the establishment of St.
Luke's Home has given $5,000 to be used
at the discretion of tthe treasurer for the
benefit of the home. It has been thought
that this gift might be used towards the
building of an infirmary for those in the
advanced stages of tuberculosis, the cost
of which will be about $7,000, and for
which plans have been already drawn, or
for its endowment. We ought to have
$10,000 eventually for the further endow-
ment of the infirmary, which will have
accommodations for ten patients. Al-
though an electric bell system has been
installed connecting each bungalow with
the rooms of the superintendent and the
nurse, yet it is difficult to care for the
very ill in isolated bungalows. An infirm-
ary is necessary is we are to care for any
number of advanced cases. The problem
is a serious one, and although we are
reluctant as a sanatorium to care for so
many whose chances for recovery are ap-
parently hopeless, yet on the other hand
as a Christian and benevolent Home we
do not feel justified in turning away
those who can not find admittance, per-
haps, in other sanatoriums, and certainly
not in hotels and boarding houses. At
the same time, we can not allow ourselves
to be swamped by the hopelessly ill. It

is not fair to those patients who are in the early stages of the disease and who are able to be about. Neither does our income at the present time justify our taking charge of so many belonging to the former class, but in a partially endowed hospital somewhat removed from the other bungalows most of these objections would, to a certain extent, be removed.

As has been the custom from the starting of the Home, no expense has been incurred in the raising of the funds, and the Board of Physicians, now increased by three additional members, have given their services absolutely free.

IN MEMORIAM

The Rev. George Selby, who had spent his entire ministerial life in New Mexico and Arizona, died at Yuma, February 24, 1910. Mr. Selby did valuable work at Las Vegas, New Mexico, and at Tucson, Globe, and Yuma, Arizona.

DISTRICT OF HONOLULU

Bishop Restarick has recently been the recipient of two valuable and helpful gifts for the work of St. Andrew's priory. The first was a deed of 17,500 feet of land adjoining the priory school for use as a playground, the donor being Mr. W. G. Irwin. The second was the sum of $6,000 from a lady who prefers to withhold her name, the money to be used to pay off the remaining indebtedness on the priory property.

The old edifice of the Church of the Good Shepherd at Wailuku, Island of Maui, has recently been moved to another part of the church property to make way for the erection of a new building upon which it is hoped shortly to commence work. The old church is interesting as being the first structure in Wailuku in which a Christian service in English was held, and so has come to be looked upon as a landmark. The first services were held here in January, 1866, the Rev. George B. Whipple officiating; and since then the church has never been closed, the service being conducted regularly by the Bishop and others when it has happened that Wailuku was without a resident clergyman.

DISTRICT OF IDAHO

The Rev. S. W. Creasey has resigned Christ Church, Shoshone, to take charge of the Indian work at Ross Fork.

The Rev. I. T. Osborne has been deposed, at his own request, by Bishop Funsten.

The Rev. Willard H. Roots has resigned the cure of Emmanuel Church, Hailey, and the missions in the Wood River Valley, and has assumed the charge of Christ Church, Shoshone.

DISTRICT OF NEVADA

Shortly before leaving for the East Bishop Robinson visited Trinity Church, Fallon, and confirmed a class of two presented by Archdeacon Hazlett. The mission here has recently been greatly encouraged through the action of the trustees of the American Church Building Fund in clearing off a debt of $300 which had rested upon the church edifice.

The Rev. Percival S. Smithe, traveling Sunday school director for the district, lately organized a Sunday-school in connection with the Church of St. Mary the Virgin at Winnemucca, hitherto without that very necessary and valuable adjunct to its work.

OLYMPIA

During Lent a series of union Wednesday evening services is being held by the several parishes in Seattle, the city clergy preaching in succession.

St. Andrew's Church, Aberdeen, is negotiating with a firm in Minneapolis for the purchase of a fine pipe organ.

Bishop Keator visited St. John's Church, Olympia, on Sunday, February 20, and confirmed one of the largest classes in the history of the parish.

THE MORO OF ZAMBOANGA

This is a funny world to in, isn't it? It is a pretty good world, but still it strikes us as odd at times because the people all seem to be off the plumb. Still when we dig down below the surface we are liable to find something alike in us all. Some are trained; others are not. Those who are not trained seem a little more peculiar than the rest. The Moro of Zamboanga comes in the class of the untrained.

Not long ago a Moro tried to sell me a pearl. I wish you could have seen him. For trousers we wore a garment that fitted him like tights, with the part from the ankle down cut off. A very interesting feature is that the trousers are so tight-fitting tthat they can not be removed until they wear out. In lieu of a coat he had on something with sleeves in it, tight across the back and seemingly impossible to button in front. The colors of these garments were, one bright yellow, and the other as bright a green. On his head you would have seen a cone of low altitude with a big base.

"How much do you want for your pearl?"

"Twenty pesos, senor." (Ten dollars gold.)

"Moro, you are crazy. How much do you want?"

After much talk he consented to take three pesos.

"Why do you come around asking Americans twenty pesos for a pearl when you know you will take three for it?" I inquired.

"That is the Moro custom," was his satisfied replly. It is the custom of all these people in the East to expect you to bargain with them and reduce the price. It seems to be their social life. They have no idea of what we call "one price only."

Just when the Moro arrived in the Southern Archipelago I do not know. It is thought that the race drifted here centuries ago during some one of the invasions of Mohammedanism. The Moros to a man are nominally Mohammedan. I believe the majority of them are only nominally so, for two reasons. One is that they are so ignorant that they can not grasp the fundamental principles of their faith. The other is, as for instance, in a village not far from here where there is a most lovable and educated priest, a great many of them seldom attend worship in their house of prayer.

Unfortunately my work has been confined to Americans here and I have been unable to try the power of Christianity upon these people. It has frequently been suggested, and by people of our own communion, that Christianity can do nothing for the Mohammedan. Such is not true. Christianity is the religion, and through the grace of God slowly but surely Jesus Christ will find an abiding place in the hearts of these people. There is much to do for them. They are very primitive, but they are sure to be wo by an exposition of love.

In this same little village, of which have just spoken, there is to be a Christ mas tree under the direction of Mi Lund, a missionary of the Christian Alli ance. The Hadji tells him, if he ca make better people by Christianity tha he can with Mohammedanism, then g ahead. This is certainly encouraging.

When the Moros came to the island they forced the aboriginal tribes back taking the coast for themselves. Nov they live near the sea and on the sea They have been great fighters and grea pirates in their day, dealing in slaves an all kinds of stolen property. Being abl to live on fish and rice and frequently not bothered by clothes, they could carr their all in a vinta and by hordes attac a much larger ship.

They have wives instead of one wif and know only the law of force. The are treacherous, immoral and brave And yet there are striking examples o honesty and sense shown at times.

Not long ago a boat load came dow the coast with two cases of cholera. In stead of going to their village, as on would think they would naturally do they put in to a lonely island and sen word to Zamboanga that there was chol era with them. Where such a trait as that can develop there is hope.

Jesus Christ could free these people from their devilish qualities if He only had the men to minister to them. He could teach them to live properly, to be moral, to be honest. Untrained, they are waiting for Christian teachers to train them. Deep calls to deep. Underneath, all of us have a passion in common—a passion for honesty, for nobility, for love. If a life is lived in their midst, a life of honesty, a life of nobility, a life of love, they will see the light and be led by it into the paths of righteousness.

It is certainly true that through hospital work we can reach them. They are learning the superiority of the American doctor. If we succeed in establishing our hospital in Zamboanga, as we are trying to do, we shall have taken a stride towards making friends with the Moro. "Through friendship to Christ" is a never ending theme. Even as St. Andrew brought his brother to Christ, so can we bring the Moro brother in his error, to the feet of our Blessed Lord.

MYRON B. MARSHALL,
Zamboanga, P. I.

DISTRICT OF SPOKANE

Word has been received from Bishop Wells, who has been for some weeks in the East, that the necessity of undergoing a surgical operation will prevent his return to his diocese until after Easter. During his absence his appointments will be kept by Bishop Keator and Bishop Paddock.

Since the removal of Dean Lockwood to North Yakima, All Saints' Cathedral, Spokane has been placed under the care of the Rev. J. G. Robinson, who was opportunely visiting in Washington.

The Church of the Good Samaritan, Colfax, has become self-supporting, and will require the entire attention of the rector, the Rev. J. S. Budlong, who has until the present had the cure also of H. James Pullman. The Bishop is looking for a priest to care for the latter place.

It would be not only kind but right to patronize our advertises.

THE REV. GEORGE E. SWAN

DISTRICT OF SACRAMENTO

The Rev. George E. Swan has accepted a call from the vestry of the Church of the Incarnation, Santa Rosa, to become the rector of the parish, and has taken up the duties of his new field. He will, however, retain his position as Archdeacon of Sacramento, though necessarily hampered in this branch of his work by his remoteness from the center of diocesan activity. During the week from February 7th to 14th, Archdeacon Swan conducted a series of conferences on Christian Belief at Emmanuel Church, Grass Valley, large and interested congregations attending them.

The ladies of the Guild of St. Augustine's Mission, Jackson, have reduced the debt on the rectory to $90 and expect after Easter to wipe out the remainder.

The Rev. E. A. Osborn, recently called from the diocese of Long Island, has arrived in Sacramento and taken up his work at Trinity Church.

INCREASE OF MISSIONARY OFFERINGS IN THE DEPARTMENT

The "Annual Tables of Contributions" to the general missionary work of the Church for the year ending September 1, 1909, has just been published, and a self-appointed statistician has been moved to compare the figures with those of the preceding two years to learn if possible whether the Eighth Department is showing increasing generosity in the support of the work of the Board.

So many factors enter into the problem that an absolutely just comparison is not possible, at least within the limits of a brief article. Two of these factors must be mentioned: first, the boundaries of the department were changed at the close of 1907, so that the figures for the first year represent a somewhat different territory from those for the last two annual periods; second, in a General Convention year, there is naturally a stronger effort to make a good showing, particularly, as was the case with us in 1907, if legislation affecting the Department is hoped for. For these reasons, a similar study of comparative returns next year will be more valuable than this, and conclusions still more nearly accurate would be reached by a comparison of convention periods of three years each. Nevertheless, there is something of encouragement to be derived from the following analysis:

It is to be noted first that the total Department offerings for general missions in 1908 were $1,000 less than in 1907, but that those for 1909 exceeded those of the preceding year by $3,300, making a net gain for the entire period of $2,300. It must also be noted that the apportionment for 1909 exceeded that for 1908 by $2,300, which increase was not only met, but bettered by $1,000. The decrease in 1908 already mentioned, which was accompanied by a decrease in the apportionment for that year, reduces the net gain for both years over the increased obligation to the small amount of $100. But our missionary offerings can not be considered by themselves. The growth of contributions for missionary purposes must be studied in connection with the total offerings from the Department. If parochial expenditures increase faster than the sums devoted to missions, the natural inference would be a loss of missionary interest. Consulting the total contributions of the department for all purposes, as printed in the "Living Church Annual," one learns that for some reason these total contributions have steadily lessened during the past three years. In 1907, they amounted to $856,173.65; in 1908, they were $811,967.87; in 1909, they further decreased to $772,719.19, nearly $100,000 less than in 1907. If this decrease were confined to the Diocese of California, one might suspect that some of the insurance money had crept into the column devoted to offerings, but the decrease in shared by Los Angeles and Olympia, and for the purpose of this comparison, by Alaska also, since the figures for that district for 1909 are not available. But while the offerings for all purposes have notably shrunk, the contributions for missions have grown, as above, so that the percentage, of the whole, devoted to missions, has advanced from 2.4 in 1907 to 2.5 in 1908, and to 3 per cent in 1909.

Where so many elements enter into the analysis, it is obviously unfair to do more than assert in a general way that the gain in missionary interest is real as well as apparent. There is small room for pride, however, when we discover that while we are devoting 3 per cent of our offerings to the Church's general work, the Church as a whole is giving 6.8 per cent. Nor can the whole Church indulge in self-congratulation when it does not give even a tenth of its offerings to general missions.

CHILDREN'S LENTEN OFFERING, 1909

From the February *Spirit of Missions* we copy so much of the table giving the per capita offering of the Sunday school children a year ago as relates to the Eighth Department:

Rank	Diocese	Per capita contribution
3	Alaska	$0.7702
4	Honolulu	.7017
5	Oregon	.4993
9	Nevada	.4830
16	Los Angeles	.4130
26	Arizona	.3361
31	Eastern Oregon	.3211
32	Utah	.3206
52	Sacramento	.2450
58	Idaho	.2359
66	Spokane	.2100
72	Olympia	.1962
74	California	.1958

Of the 85 dioceses and districts, North Dakota ranks first with a per capita contribution of $10,307.

Contributions in the Eighth Department to General Missions from September 1, 1909, to February 1, 1910:

California	$ 230.64
Los Angeles	656.55
Oregon	195.21
Alaska	98.90
Arizona	12.00
Eastern Oregon	51.41
Idaho	58.25
Nevada	51.50
Olympia	186.84
Sacramento	56.75
Spokane	12.25
The Philippines	161.89
Utah	10.00
Total	$1,782.19

The amount contributed to the same date a year ago was $1,477.36.

$75,000

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The Proceedings of the Board of Missions

At the stated meeting of the Board on February 8th, although it was the day before Ash Wednesday, the Bishop of Albany, Vice-President was in the chair, and seven other Bishops, twelve Presbyters (including Department Secretaries), and fourteen laymen were present.

As usual, the first business was the Treasurer's report. It is sufficient to say here that the decrease reported in the aggregate receipts applying on appropriations was, for the five months, $25,377. The receipts for January were smaller than those for the corresponding month last year by $14,494. It is, however, hoped with some reason that the latter deficiency simply represented deferred receipts from churches and individuals. Meanwhile the payments fall very regularly month by month and, were it not for the reserve funds which can be borrowed from temporarily, the society would have had to go into the market for extensive loans, for it must not be forgotten that the appropriations are materially larger than they were a year ago.

The Bishop of Asheville has informed the Church of his application to the Board for an appropriation for seven years of $15,000 per annum, to enable him to carry out a well-considered plan for the mountain work in his district. The committee who had the matter in charge reported to the Board, "your committee is impressed with the earnest effort the Bishop of Asheville is making and sympathize deeply with his desire, but finds it impossible in the present state of the treasury, and with the already large outstanding obligations, to increase by this sum the present appropriation."

The Rev. Mr. Jukes of Porto Rico, has been out of the field for some time, never became ecclesiastically connected with the missionary district, and at the suggestion of the Bishop, the Board agreed to the termination of his connection with the mission on January 15th. The Bishop of Honolulu reported several encouraging facts with regard to the increase of the buildings in Honolulu. The new building for the priory was opened January 3d, and the school is full. The Bishop has had two or three large gifts towards the cost of the structure, and Mrs. Restarick has raised among her friends nearly enough money to refurnish the building. Another gift will enlarge the priory premises.

By action of the last General Convention, the island of Guam was included within the limits of the missionary district of the Philippines. About two years ago the Congregational Society of the American Board of Foreign Missions suggested the possibility of handing the work that they had there for ten years over to this Church with the understanding that the American Board would transfer to us title to all its property. Recently Bishop Brent has had an opportunity of visiting the island and has fully reported his observations to our Board of Missions. He raises the definite question whether the Board would wish to take over the work on the basis of his findings. In this connection it was

"Resolved, That while this Board deeply appreciates the offer of the American Board of Commissioners for Foreign Missions to transfer its work in Guam, together with all its property, to this Board, and while it is highly gratified by the spirit of confidence and good will that has prompted the offer; it regrets that in view of responsibilities assumed it seems inexpedient for this Board to accept the offer at the present time."

Letters were received from the several foreign Bishops. Bishop Graves calls attention to the deplorable condition of the flood refugees. He says that they have been helped hitherto by two small funds which are about exhausted. The people are absolutely destitute and apparently in worse condition than when the relief work was first begun a year or two ago. He was able to send to Bishop Roots 500 taels. On December 16th, the Bishop advanced four deacons to the priesthood, men who have done good work as deacons, and are a strong addition to the force of Chinese priests. Information has been received of the marriage of the Rev. Wm. H. Standring to Miss Ann R. Torrence, both our missionaries in the Shanghai district.

The Bishop of Tokyo reports that a fine piece of property as the new site for St. Paul's College has been secured in a desirable location on the outskirts of Tokyo. This was done under authority from the ladies of the Woman's Auxiliary—the movement centering in Philadelphia.

The Bishop of Hayti wrote about the reconstruction of his Church—the Church of the Holy Trinity, Port-au-Prince—recently destroyed in the great fire. His letter shows why it must be fireproof, as demonstrated by buildings that were so constructed which escaped the conflagration. The Bishop had some money at his discretion and a grant had been made from the government. He will need $1,000 more, at least, to complete the new building. In the opinion of the Board it was not deemed advisable for it to endorse a special appeal for the purpose, as there are so many objects requiring specific contribution before the Church at the present time. The committee in charge advised the Bishop to make a direct request through the Church papers a little later.

The Bishop of Mexico gives the information that there is to be a monument erected in the section of the city known as Tacuba, which will tend to increase the value of our property recently purchased for the Hooker school, and states that a new avenue is to be opened to the neighborhood.

The Board appropriated the sum of $600 for aid to the new Boys' School, which has already been started in Cuba. Bishop Knight anticipates a greater success with this school than with any of the other schools in his district.

The appointment by the Bishop of Shanghai of Mr. Thomas Kinloch Nelson of the Theological Seminary of Virginia, was formally approved, to take effect upon his ordination.

At the request of the Bishop of Kyoto, Mr. George M. Laning was appointed as a medical missionary to Japan to assist his father, Dr. Henry Laning, in St. Barnabas's Hospital, Osaka, his appointment to take effect upon his graduation in medicine from the University of Michigan.

CONFIRMATION AMONG THE ANCIENT GREEKS

We take the accompanying account the ceremonies attending the admissi of the Greek boy to his status as ephebos from "The Schools of Hella by the late Kenneth J. Freeman, scho of Trinity College, Cambridge. There so much in the rite that resembles, at least on one side, the ceremony whi initiates the Christian boy into the f lowship of the adult faithful, that make no apology for heading it as abo It should be noted that the oath appe to that distinctively heroic eleme which bulks so largely in the equipme of youth at the period of adolescence an appeal the absence of which from o own service for confirmation is perha its most striking inadequacy.

"When he reached eighteen years, t young Athenian partly came of age. H property passed into his possession, if had been a ward, and he could now pro ecute his guardians if they had defraud him. But he could not appear in a other sort of law suit, or take part in t National Assembly, nor could he taxed, till he was twenty.

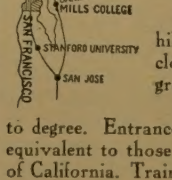
First of all, his deme or parish had examine him to see if he was of prop parentage and of the requisite age. If his deme accepted him he was aga examined by the Boule of 500 at Ath ens, who might rescind their decision.

"When he had passed all these prelin inary examinations, the boy was i scribed upon the roll of his deme, an became in the eyes of the law an eph bos. It was then incumbent upon hi to take a solemn oath in the temple Aglauros, in the following terms:

"I will not disgrace my sacred wea pons nor desert the comrade who placed by my side. I will fight for thing holy and for things profane, whether am alone or with others. I will hand o my fatherland greater and better than found it. I will harken to the magistrat and obey the existing laws and thos hereafter established by the people. will not consent unto any that destroy or disobeys the constitution, but will pre vent him, whether I am alone or wit others. I will honor the temples an the religion which my forefathers estab lished."

W. H.

Mills College



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The Phenomenon of Methodism

he publication of the New History of Methodism, of which Professor Workman of Montreal, is one of the editors, brings before us once again the importance of the movement inaugurated by Wesley in the middle of the eighteenth century, and now so extended in its sweep that its membership is alleged to comprise the most numerous body of Protestants on the globe. How is it—the thoughtful student of history asks himself—that a movement starting in the Anglican communion considerable less than two centuries ago, with the activity of a little group by no means peculiarly gifted men, should now approach, if it does not equal the Mother Church in the number of its adherents, and be perhaps the most aggressively alive among the Christian forces in the English speaking world? The answer to this question is not very far to seek. While by no means greatly gifted intellectually and far inferior to many of his contemporaries in width of view, as well as in attractiveness of character, John Wesley was the embodiment of a sanctified and passionate common sense, and he had an ability and a willingness to work which was little short of superhuman. He had also a sympathy with the lives of common men, and with their difficulties and temptations, unique in contemporary religious history. Coming upon the scene when the character of the population and of the industries of the British Isles was changing from the later medieval to what we know as the modern type, at a moment when the resuscitated feudalism and scholasticism of the period of the Stuarts was already dead, and what we know as the temper of the eighteenth century, was just emerging to take its place, Methodism flung itself into the gap and advanced to meet the needs alike of the poor and of what, in England, is called the lower middle class, with a religion fervid enough to warm the hearts and stir the imaginations of those to whom it attempted to minister, and a message plain enough for the least instructed and the meanest to understand. And side by side with this it inaugurated a series of philanthropic and social experiments to meet the needs of the new situation—labor homes, schemes of work for the unemployed, loan offices and poor men's banks—which helped to ameliorate and Christianize not only the spiritual but also the social and industrial phase. It was on these two things—the sane practicability of its methods and its appeal to common human experience—that the structure of Wesley and his companions was erected. Not idly did Wesley challenge from his opponents the application to his followers of the Scriptural test: "Ye shall know them by their fruits."

All this is, of course, familiar to the student of the life of the eighteenth century, and no intelligent person thinks to-day of aligning even Bishop Butler, who was so staggered and puzzled by the new phenomenon, with Wesley as an influence on his period or on mankind. The panic outcry of the Bishop—"Sir, you have no business here: you are not commissioned to preach in this diocese: therefore I advise you to go hence"—simply voices the almost universal feeling of those in places of authority. That pitmen and peddlers and green grocers and hand-weavers had souls as well as dukes and baronets—that the Church had a duty to the submerged and even to the commonplace—that the very fact of the sordidness and desperateness of the situation should have been a challenge to the entire episcopate—this no occupant of an English diocese was either wise enough or earnest enough to discern. The wine of human life had been poured into new bottles, and to the staid and heavy-gaited conventionalism of the time these new bottles were in themselves a scandal, and there was nothing for it but to draw one's robes about one and beat a dignified and shocked retreat. To-day the wheel of things has come full circle, and what was then a dangerous innovation has become almost if not quite the most numerous, as well as the most aggressive, of the groups of Christians who use our tongue.

Wide asunder as the poles from much in the system of the Jesuits, Methodism yet shares with them in its loyalty to the order—a loyalty in the case of the Wesleyan amounting almost if not quite to clannishness—and its touch of antinomianism in morals. It is largely by virtue of the first of these that its success as a denomination has been achieved. Every Methodist is a missioner for Methodism almost as inevitably as every Mormon is for Mormonism. Nowhere perhaps does that fellowship of the early Christians at which the pagans launched their gibes, find expression in our modern life more fully than among the followers of Wesley. And to this is due their success in attracting to their ranks so many millions of the common people. They have learnt the lesson of the Good Samaritan, that it is necessary to go where men are to lift them, and this whereabouts is of condition even more than it is of place. It is significant that the out-cry which finds a voice in the organs of the Anglican Church over the loss to this Church and to the Church in Canada of practically all the working-class English who cross the Atlantic, should specify the Methodist body as that which profits most largely by this leak. In Australia, where Anglicans have known better how to mingle with the lives of common men, this defection, if in evidence at all, is negligible.

With all its achievements, however, the philosophy of Methodism is "diluted and pedestrian and poor"—to use Lord Acton's words of the age in which it originated,—and its outlook on the Catholic field provincial. It has had as yet but little share in that passion for a larger and a better unity which is symptomatic of our time, and has roused the enthusiasm of Presbyterians and Congregationalists, and there is still something of the dissidence of dissent in its attitude towards the historic Church. The last considerable group to break away from the fellowship of constitutional Christianity and attempt to sanctify by its fervor and its industry its divergence from the parent stock, it is likely to be the last, or something like the last, to join the movement for a great return. It is as yet too vigorous in its young and growing life—the memory of its departure from us is too recent—its defection from the program of its founder is too acutely in its consciousness—to permit it to seriously think, as some of the older and more experienced groups are thinking, of that retrogressive step which is in reality a pressing forward into the truer, which is the larger and deeper, life. If there is much in the outcome of Wesley's movement to be grateful for, there is something also to regret and to deplore; and if we have memories which humiliate us, we shall in the end have something also to forgive. Had the Church of those days been wise, Wesley's activity would have found its place, like the activity of Loyola, in the body which had given it birth. Methodism is still in a very patent sense an order and not a sect; it uses still the liturgy of the Church of its origin in its most solemn act of worship; it has nothing distinctive in its doctrine or in its program; and its bishops, like the Jesuit general, are instruments of all the body and have no local name or jurisdiction. It is perhaps also as an order that it will find its place in the Catholicism which is to be. But for the present he would be a bold man who should prophesy the reabsorption, at any time within the horizon of the lives of living men, of the Methodists as a whole into the body of their origin, or their accession to the ranks of those who place resolutely in the forefront of their purpose the recovery or the achievement of that unity for which Christ prayed.

But if the return of the Methodists into the unity of the historic body is at present inconceivable, it may well be that the greater wisdom and the more real Catholicity of the future will make their separate existence less defensible and their methods less needful than they have been, and that the waste and clashing of the present situation may count for something as an incitement to their entering upon the great recurvent trek. Meanwhile among the things which Wesleyans should remember is the language of their founder, repeated upon his deathbed: "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will separate from it." And again: "Unless I see more reasons for it than I ever yet saw, I will not leave the Church of England while the breath of God is in my nostrils." Substitute "the Catholic Church" for "the Church of England," and we have the attitude alike of what is noblest in the program of the Modernists and of all that is widest-eyed in the body of our own allegiance.

W. H.

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Quarterly Meeting of Alameda County Branches

A very well attended meeting was held at St. Paul's, Oakland, February 11th. We had the great pleasure of listening to Dr. Correll, who has given over thirty years to the work in Japan, and is returning to open work in better buildings at the very threshold of the great shrine at Ise of the Sun-goddess. Dr. Correll is so full of enthusiasm for his work, and hopefulness for the future of the Church in Japan, that his address was the best possible preparation for the Mission Study Classes which this Lent are to study that country.

Diocesan Meeting—Monday, April 4th, 2:30 p. m., in the Guild Room of Trinity Church, San Francisco.

A good attendance is requested from all churches within convenient distance to discuss present conditions of the work with special reference to the United Offering.

The Thirtieth Annual Meeting will be announced later.

Alameda County Quarterly Meeting—Thursday, April 14th, 2 p. m., at Christ Church, Alameda.

The Alaska Packing—Goods for the Annual Packing must be at Diocesan House by May 1st. This notice is given well in advance that there may be no delay.

Prayers.

For the Use of the Women of the Diocese as Approved by the Bishop.

At Mid-day pray:
Thy Kingdom Come, O Lord!

For the Bishop and Other Clergy.

Almighty and everlasting God from whom cometh every good and perfect gift; send down upon our Bishop and other clergy of this Diocese the healthful spirit of Thy grace. Grant this, O Lord, for the honor of our Advocate and Mediator Jesus Christ. Amen.

For Our Own Missionary.

We beseech Thee, O Heavenly Father, to regard with Thy special love and favor Thy servant, our own missionary, the Reverend John Williams Nichols, and to bless him in all his ways, through Jesus Christ our Lord. Amen.

For the Women Workers of the Diocese.

We pray Thee, O Heavenly Father, to bless, preserve and guide the women workers in this Diocese, in particular, those whom Thou hast called to any special service.....; and may it please Thee to give to all Thy children a hearty desire to extend Thy kingdom, by love and prayer and gifts. All which we ask in the name of Thy blessed Son, our Saviour, Jesus Christ. Amen.

For the Women in Isolated Parts of the Diocese.

O Thou Shepherd and Bishop of our souls, we commend to Thy gracious mercy and protection the women in the Diocese removed from the privileges of Thy Holy Church: Strengthen their faith; inspire them with new hope and love; keep far from them doubt and despondency; and in Thy good time bless them with the constant ministrations of Thy Church; who art with the Father and the Holy Ghost, ever one God, world without end. Amen.

A Special Intercession.

We pray Thee, O Lord, to give ear unto our prayers for ..... that ..... We ask it in the name of Thy Son our Saviour Jesus Christ. Amen.

A Thanksgiving.

Almighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end, we give Thee humble thanks for the great things Thou hast done and art doing for the children of men, for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. (Especially do we praise Thy holy name for.....).

O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee, through Jesus Christ our Lord. Amen.

For a Meeting.

O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may, in the concerns of this meeting and in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

For Use on the Festival of the Transfiguration—The Auxiliary Altar Day.

O Almighty Father, who didst vouchsafe to Thy chosen ones on the mount the comforting vision of the glory that shall be revealed, to strengthen and cheer them in their Apostolic work, we beseech Thee to be with Thy servants, the members of the Woman's Auxiliary in this Diocese, in all their efforts for the spread of the kingdom of Thy dear Son. Grant that to many hearts [illegible] go the call of opportunity to serve T[illegible] in this work, in the bearing of oth[illegible] burdens and the fulfilment of the law[illegible] Christ. In what they think and [illegible] enable them to hear the voice of [illegible] Son to guide and strengthen them, [illegible] in all the means of grace in Thy Chu[illegible] and more especially in the Holy C[illegible] munion at Thy altars, help them to [illegible] Him who is invisible, that in their a[illegible] and difficulties, and trials, they may [illegible] the abiding faith that all things are [illegible] sible to them that believe. We ask [illegible] for the merits of him who came no[illegible] be ministered unto, but to minister, [illegible] Son, our Saviour, Jesus Christ. An[illegible]

O God, our refuge and strength, [illegible] ready, we beseech Thee, to hear the [illegible] vout prayers of Thy Church (or peo[illegible]) and grant that those things which [illegible] ask faithfully, we may obtain effectua[illegible], through Jesus Christ our Lord. An[illegible].

YOUTH'S VOW

Now in life's breezy Morning,
Here on life's sunny shore,
To all the powers of falsehood
We vow eternal war.

Eternal hate to falsehood:
And then, as needs must be,
O Truth, O Lady peerless,
Eternal love to thee.

All fair things that seem true thing[illegible]
Our hearts shall aye receive,
Not over-quick to seize them,
Not over-loth to leave:

Not over-loth or hasty
To leave them or to seize,
Not eager still to wander,
Nor clinging still to ease.

But one vow links us ever,
That whatsoe'er shall be,
Nor life nor death shall sever
Our souls, O Truth, from thee.

—ERNEST MYERS

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n the 13th day of February, 1910, at Fifth street, Alexandria, La., The John Gray, formerly rector of the rch of the Advent, this city, and also Paul's, Los Angeles, entered paradise. e was ordained deacon December 21, , and ordained to the Priesthood ember 20, 1878.

REV. JOHN GRAY

he following article which was pubed by "Town Talk," Alexandria, is r a duplicate of what could be so hfully said of the life and work of the . John Gray, either in San Francisco Los Angeles.

The community is exceedingly cked by the death of the Rev. John y, Rector of Christ Episcopal Church, city. Dr. Gray will be missed, not y by the people of his own immediate gregation, but by the people of Alexria—in fact, by the people of the State. was a valuable man to his church and his adopted home, Alexandria.

Rev. Dr. Gray took an intense inter- in all that pertained to the advance- nt of the city, as well as to the advance- nt of his beloved church. As a church- n, he was thorough and devout. As a ristian gentleman he was without a r. As a citizen, he was wide-awake, gressive and useful.

No one knew him better, and was ter acquainted with his many noble alities than the Editor of "Town Talk," o was also his co-worker in the church. e chance to learn the qualities that he ssessed, and that endeared him to his people, was ample. Dr. Gray could be counted upon to lend his best and his most helpful assistance in any good work. The poor and needy will miss him—will miss, not only his assistance, but his kindly smile and generous heart. That heart was brimming over with sympathy and kindness for the distressed. As he worked to relieve the wants and the troubles of his fellow creatures, he mingled his tears of sympathy with theirs, showing that he was touched by their infirmity and their trouble.

The little brick church in West End, which he labored so zealously, as its first rector, to build up and make a power for good in its locality, will miss him. The Sunday School for which he labored and worked will miss his valuable leadership and instruction. His last sermon to his people was the best, and most earnest that he ever delivered. It was given from his pulpit on the Sunday before his death —just eight days ago. At the conclusion of that sermon, his face was bright and beaming with the future expectations of his parish. He said that it was a great pleasure to him to announce to the congregation that work would be begun on the rectory building next to the church on the following morning. That work was begun, but he never had the satisfaction to see it, as he was taken with his fatal illness that night, while preaching to a congregation in the Winnfield court house. As an instance of his devotion to his work, he preached that last message to a congregation on earth while sitting in a chair, the pain that he was suffering being too great to allow him to stand and preach. He returned to Alexandria the next morning to take to his bed for the last time. However, before going to bed he made several calls at the homes of singers and friends asking them to take part in the concert for the James Home Fund. One of his last efforts being the dictating to a reporter the program for that entertainment. This was an effort, as the disease that was sapping away his life was so beclouding his brain that his thoughts were several times taken away from the subject, and the writer had to wait until he came back to consciousness to resume the slow process of dictating.

The "Town Talk" misses Dr. Gray, not only as a friend personally, but for his many helpful and optimistic articles contributed to this paper during the past year. His writing always breathed a helpful and encouraging spirit. No obstacle was too great for him to surmount, and it was in this determination and strong desire to bring about the many desired results, that brought success to them.

May his soul rest in peace and happiness with his Maker, for he has gained a well-earned rest. To the bereaved widow and children and other dear ones we extend sincere sympathy.

A SERVICE FOR DEAF MUTES

Trinity Church, Seattle, which is known for its many and varied activities, maintains the only regular service for deaf mutes held at present within the borders of the Eighth Missionary Department. It was the privilege of the writer to attend one of these services in the crypt of Trinity, recently. Causes, which were carefully explained, prevented the attendance of the usual congregation, but there were twenty pres-

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ent, all but four of whom were men. The lay-reader, Mr. Hanson, and his wife, are both deaf mutes, but their three little children are perfectly normal, and played about the room during the silent service, which, it required an effort to remember, their prattle could not disturb. One of the little ones played and sang, "Onward, Christian Soldiers," to her own tune, while the congregation was absorbed in "Dearly Beloved Brethren."

The order of service was practically that of evening prayer, the Scripture selections being taken exclusively from the Old Testament, probably on account of their greater dramatic opportunities. For the lesson a gentleman in the congregation stepped to the platform and related with great vivacity the story of Absalom. The sermon by the lay reader was an account of the life and achievements of David. In concert the congregation enacted the creed. It is impossible to give an idea of the grace and fidelity with which the entire service was rendered. One not familiar with the sign language could appreciate its beauty, and with a slight clew, follow its meaning. It was particularly easy to do this when Mrs. Hanson sang, or rather 'signed' "Jesus, Lover of My Soul." The rhythm, thought, imagery, devotion of the beautiful hymn were all depicted. The "nearer waters," the "defenseless head" were interpreted with convincing realism. And no musical rendering could better express, than did the upturned eye, the moving hands and the bodily pose of the 'signer,' the aspiration of the closing verses:

"Thou of life the fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity."

X

THE BROTHERHOOD ON THE PACIFIC COAST

Up and down the Pacific Coast the Brotherhood of St. Andrew is making steady progress and the leaders are planning some larger undertakings for the near future than have ever been attempted in the past.

California Churchmen's Conference

Among other things there is projected a California Churchmen's Conference. It is expected to bring together from different parts of the State two or three hundred Churchmen to confer for two days about "The What and How of Men's Work in the Church." And while the C. C. C. will be under Brotherhood auspices, it will nevertheless be for Churchmen generally. Not only Brotherhood work but all kinds of men's work in the Church will be discussed. The time and place of the conference has not yet been fully determined. It will, however, doubtless be held about the first of next year and by this means it is hoped to keep alive and active the splendid enthusiasm among Churchmen which is sure to be aroused by the coming Laymen's Missionary Movement Conventions in San Francisco, Los Angeles and Sacramento.

San Francisco

The Noonday Lenten Services held under the Brotherhood's auspices in the Merchants Exchange Building, San Francisco, are even more successful than the services held in the same place last year. They are for men only and the attendance runs about one hundred each day. The addresses have been of a high order and of a kind calculated to impress and help men.

Under the leadership of their Rectors, quite a number of Brotherhood men in parishes about San Francisco Bay are serving on committees and working hard for the success of the approaching convention of the Laymen's Missionary Movement.

Los Angeles

The Noonday Lenten Services held under Brotherhood auspices in St. Paul's Pro Cathedral, Los Angeles, have been fairly well attended and especially so during the last two weeks. Archdeacon Webber has been the speaker throughout the entire series.

The Los Angeles Brotherhood is growing and recently three new Chapters of men have been established at Christ Church, St. Matthias, and Epiphany.

Sacramento

Until recently Sacramento had no Chapters of the Brotherhood, but during a recent visit of Mr. Shelby, the Western Field Secretary, two Senior and two Junior Chapters were established in the Capital City. Both Trinity and St. Paul's parishes now have men and boys engaged in deliberate organized effort to bring other men and boys nearer to Christ through His Church.

Portland

During the two last weeks of Lent Noonday Services will also be held under Brotherhood auspices in Portland in one of the down town theaters. These services have been thoroughly and effectively advertised and a very large amount of personal work has been done to insure a large attendance. Four Bishops are among the speakers. Beside the Bishop of Oregon there will be Bishop Keator, of Olympia; Bishop Paddock, of Eastern Oregon; and Bishop Rowe, of Alaska.

International Conference

The Portland men are also preparing for a large International Conference of Brotherhood men and Churchmen generally from Canada and from Oregon and neighboring States. This Conference will occur in Portland, September 8th to 11th (Thursday to Sunday), and promises to be an event of unusual importance in the Church's life in that growing section. An invitation is hereby extended to clergy Brotherhood members, and Churchmen throughout the West to attend. The full privileges of the floor will be accorded to every member of the Church who comes.

G. F. S.

CHURCH-GOING

"It was the gifted Victorinus," says the "Lutheran" of Philadelphia, "who said to Simplician. 'I, too, expect to be a Christian.' He received the reply: 'I will not believe it until I see you at church.' To this the noted orator retorted: 'Do church walls make the Christian?' Simplician was not to be vanquished, and promptly answered: 'Not exactly; but our Lord said, He that denieth Me before men, him will I also deny before My Father who is in heaven.' That answer goes to the root of the matter. It brings out an element in church-going that is of great importance and that is little thought of by many Christians in our day—church-going as witness-bearing for Christ. To attend the services of God's house is to confess Christ before men. They who go to church give notice to the world that they mean to be reckoned among those who have Christ for their Lord and Master. The church member who is conspicuous by his absence from God's house is virtually denying Christ. He sets an example which would mean the death of the Church were all others to follow it; he practically teaches men that worship and preaching of the Wo are of little importance; and he does mo to create and encourage disloyalty to t Church than if he were an unbeliev While professedly in favor of the Chur and religion, he casts the weight of h influence against it. And yet how ma there are who do this very thing witho once thinking of the denial of Christ th conduct implies."

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ISHOP DOANE ON CANON XIX

Judging from the recent inundation of mphlets and letters and church papers out Canon Nineteen, I am inclined to ink that a process of artificial respira-on is going on with a view to reviving hat seemed to me to have died a natural eath; a condition of excited anxiety d alarm in reference to this canon. egarded by some people as a step to-ard reconciliation with Protestant hristendom, it seems to other people dangerous break of the unity and pol-y of the Holy Catholic Church. No-ody is more ready than I to acknowl-dge that he have no right to risk our elations with the long Christian past in rder to seize any apparent possibility f present restoration to unity or of a eunion with the church of the future.

I believe one ought carefully to dis-riminate between the exaggerations and xcesses of both views, and what is anted is sound balance of judgment and noderation of language with freedom rom personal condemnations. I am free o say that in my judgment far too much mportance was attached to this canon rom the moment of its adoption; until ately the sober settling down of thought-ul people shows them that it neither ontradicted the polity nor the policy of the Church. The Philadelphia explo-ion which immediately followed the pas-sage of the canon made it appear like a dynamite bomb. Really that result was due to certain local and personal condi-tions, and a few men who had held a sort of Catalinian allegiance to this Church up to that hour took advantage of its superficial appearance and its most im-proper and untrue designation, as an "open pulpit canon," to feel that "their swords were their own," and to use them to cut themselves loose from the obliga-tions of their ordination vows. It was a small and short-lived spasm, by means of which a few people went out from us who were not of us and went to their own place in the Roman communion. A very few equally insignificant explosions in the other direction occurred, and a most unfair advantage was taken of a misunderstood meaning of words to al-low what the canon in no wise suggests or permits, a very loose surrender of some of our churches to combined re-vival services, and here and there the reckless and random invitation to "Chris-tian men" to preach, merely because they were **not** ministers of this Church. Mean-while the overwhelming preponderance of bishops and other clergy, of churches and congregations, kept on the even tenor of their way, and it has required the very persistent agitation of a very few people to manufacture what I be-lieve to be a very morbid anxiety about the meaning and effect of the canon. Of course this question must be fairly met if it is pressed and urged in either house in the General Convention next autumn, and I believe it will be found that the temper of the Church will show that the canon has a declaration of a principle from which this Church is not prepared to recede; namely, that we recognize a gift and power of teaching neither con-ferred by nor dependent upon our orders; that there are subjects with which ex-perts not in our ministry can deal better than any of us; that the restrictive lan-guage of the canon, namely its applica-tion as confined to special addresses at special services and only by the authori-zation of a bishop, is an abundant safe-guard against any contradiction or con-travention of the language of our ordi-nal; and that more and more, as time goes on, the real good in the existing legislation will prove its value, and what is apparently evil will totally disappear. To repeal the canon, or to change its language in the direction of limitation foreign to its spirit or purpose, would be to bring "the shadow of the degrees" ever so many "degrees backward on the sun-dial" which marks the growth and progress of light and love and oneness to-day. I hope and believe that the bish-ops will make such answer to the peti-tion of last year as will allay the alarm and anxiety of its signers and satisfy the sober second thought of Churchmen that the matter may safely be left where it is. If it has not been helpful, as some peo-ple thought it might be, it certainly has not been harmful; and, while I do not desire to consign it to "innocuous desue-tude," it certainly has no reason to be counted as a burning question to occupy the time of the General Convention with long and warm discussion.—W. C. D., in *The Albany Church Record.*

THE THEOLOGICAL SCHOOL AND THE UNIVERSITY

"The isolation from any university at-mosphere of all our seminaries unless it be that at Cambridge—those located in the cities quite as truly as those located in the country—does undoubtedly tend to accentuate the difference between secu-lar and theological scholarship," says a writer in the "Living Church." "Unfor-tunately it is difficult to see how any of them can be moved, though the consoli-dation of Berkeley with Trinity College, Hartford, has more than once been dis-cussed, and the Bishop of Michigan has recently suggested the foundation of a theological school at Ann Arbor in con-nection with the University of Michigan. Speaking of this subject, an article in the "Congregationalist" on the removal of Andover Seminary to Cambridge and its affiliation with Harvard University, says: 'This drift of the theological schools to-ward the universities is seen abroad. The Congregationalists in England have es-tablished Mansfield College at Oxford University, and have lately moved Hack-ney College from its location in the country—where it was all but dead—to Cambridge University. In Canada, at To-ronto, federated with the university, are various theological schools, such as Trin-ity College, Knox College, Wycliffe Col-lege, McMaster Hall, and St. Michael's College. Again, at Montreal, the location of McGill University, are the Presbyte-rian College, the Wesleyan Theological College, the Congregational College, the Anglican Diocesan College, and St. Mary's College.' We have no opinion to express with relation to the question of the removal of Andover Seminary, which is an internal question to Congregational-ists, but the desire of the president of one of our great State universities to have theological education recognized as a part of the liberal education of the day, is sig-nificant and praiseworthy. Moreover, the economy of making use of the free in-struction, provided by the State through the State University, in so far as branches useful to theological seminarians are taught, would be no small factor."

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Published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department

Issued on the Fifteenth of each Month at 342-348 Howard Street, cor. Fremont San Francisco, California

Telephone: Kearny 1727

Subscription Price—$1.00 a year, in advance

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All matter intended for the Editor should be addressed: THE PACIFIC CHURCHMAN, West Berkeley, Cal.

Business Communications should be addressed: 342 Howard Street, San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

Editorial

RELIGION AND THE COMMON SCHOOLS

It is not often that men representing points of view so wide apart as those of Cardinal Gibbons and the ex-president of Harvard are found upon a common platform: yet something like this has happened lately in the matter of the religious education of the child. Almost equally insistent is the demand of the Unitarian with that of the Roman Catholic that some way must be found, and found at once, to bring the influence of man's faith in God to bear upon the lives of all the children in the land. As has often been pointed out, as things stand only about one-fifth of the children in our larger cities ever see the inside of a church, and in the greatest of them all—New York—this proportion must be considerably reduced. At least one authority estimates that the number of children in our chief city who never enter a building dedicated to religion approaches, if it does not reach, half a million. Exactly what this means in the loss to human character and in additions to the criminal and profligate part of the nation it is not difficult to understand.

Unfortunately, for this situation the churches themselves are the most to blame, since not only does the banishment of religious instruction from the common school hark back to our own divisions, but in the face of the situation which confronts us our Sunday schools are still the weakest part of our equipment, taking our church work as a whole, and in many places the means resorted to in the attempt to provide religious instruction for the child on our day of legalized public rest, are practically beneath contempt. So long as the child is left to draw the conclusion he or she must draw to-day between the importance of religious and the importance of secular instruction, by noting the provision made for each and the equipment and time allotted to each, so long must it be impossible really to persuade the child that it is a spirit with a destiny of eternal righteousness and bliss before it—so long must our religious professions appear to it a sham.

Two methods of dealing with the situation have been suggested. The first is that of setting apart the afternoon of some day in mid-week when the common school shall be closed, and each child required to present himself or herself at some place designated by the parents or guardians, there to attend a session of religious instruction covering the same time and conducted with the same thoroughness as that of the common school. By this system the child's standing at the close of the term would depend to an appreciable extent upon the work done on this "religious afternoon," since the time would count exactly as if it were spent in the usual way, no transfer of a child from one grade to another and no certificate of graduation being attainable at the hands of the school authorities except where evidence was forthcoming that the child had properly done its work in the religious instruction class. This, however, would be far from being the main point. What especially commends this plan is the fact that it would compel both the parents and the churches to take the problem of the religious instruction of the child seriously and place it upon an intelligent and a reputable footing—something which as yet they are far from having done.

The second suggested scheme is to unite upon some residuum of all theistic beliefs and teach this as a part of the school curriculum, exactly as you teach geography or physics, leaving it to the churches to supplement this on Sundays in such ways as they desire. In Australia, where they have managed to go around certain bogs which the rest of the world seems intent on ploughing through, something very like an amalgamation of both these schemes has been achieved; and it is instructive to note, not only that the Anglican Church in Australia has seen her way to heartily co-operate in the system, but that in the larger cities—if we may trust a recent newspaper account—the Anglican body provides instruction for more children during a larger number of hours per annum than all other religious bodies combined.

What is needed among us is, first a thorough awakening to the situation which confronts us, and then such concerted action on the part of the representatives of every serious religious body as shall bring to bear upon it the compact weight of our present religious will. Meanwhile a great door is open in connection with the schools as they now stand, for the co-operation of the clergy and of intelligent Christians generally with the teaching staff in whatever tends to the higher moral tone and the larger and better life of all the children whom God hath given us.

A CHURCH HOME FOR CONSUMPTIVES

St. Luke's Home for the treatment of tuberculosis at Phoenix, Arizona is, so far as the writer knows, the only institution of the sort maintained by this Church. There are similar hospitals of a more or less private character in which sufferers from this disease are treated at regular sanitarium rates, and the good work of Emmanuel Parish, Boston, in caring for patients, cheaply, at their homes, is widely known and appreciated. But St. Luke's combines the careful surveillance of diet and sanitation, which is the advantage of the sanitarium, with the inexpensiveness of the Emmanuel method, while, as a church home, it is able to fill a unique position, and as an "Institution" of a Missionary District it has a peculiar claim upon our attention and support. Its unique character, as well as its encouraging measure of success, is moderately stated in the annual report of the trustees.

"With the Home now crowded to its capacity, we have had reluctantly to refuse admittance to many whom we would otherwise have gladly cared for. The record of the past year will show that limited as the income has been, we have yet cared in part or entirely for a large number of patients. How largely philanthropic our work is will be recognized when it is stated that not a single patient has paid the entire cost of his or her maintenance. Most of the patients have been young men.

"With the confession of failure to help in some cases, and the discouragement and heart sickness which comes in consequence, we do confidently believe that some have been restored to comparative health, able to take their places once more among the workers, while others have had their moral purpose strengthened, cheer and comfort brought into their lives, and still others have ended their course in peace watched over

ad cared for by those whom they ve discovered to be not strangers, t friends."

St. Luke's was established to cope ith an existing situation. One who familiar with Phoenix or Tucson ill recall the tents which dot the esert in the vicinity of these towns. hile eastern States have been send- g their victims away, Arizona has en attracting them by its warm, y atmosphere. This has created ie problem which St. Luke's is en- eavoring to meet, and the aggrava- on of the conditions from the un- iminishing stream of tubercular nmigration has drawn from the ustees the following complaint hich should reach the ears of every hysician in the country.

"Every effort should be made to iscourage the sending to Arizona of hose who are hopelessly ill, general- y with little or no means for their upport, and often without friends ccompanying them, only to die in a trange land, of homesickness and rivation. It is justly or unjustly laimed that eastern physicians are ot guiltless in this respect. The limate of Arizona can accomplish nuch with medical care, nourishing ood, and pleasant surroundings, but loctors on the Atlantic and Pacific oasts, and in the central West, should acknowledge this fact in the early stages of the disease, and not wait until they have exhausted all their efforts, and then send their pa- tients too late to Arizona."

TAKING A CHURCH PAPER

By Marie J. Bois

Which one of my readers has ever taken a lengthy trip abroad or, for years perhaps been living among strangers in a strange land? The trip may have been a pleasure trip. Nevertheless who, in arriving in a new place, never felt the intense longing for home, and if by chance the small hotel of an out-of-way place happened to have an American paper—even one which at home would have been despised as too sensational—how eagerly was that sheet seized and read, from the first page to the last! How thankful the traveler was for news direct from home, told in the familiar way, giving the American standpoint of the political situation in the American way, appealing so strongly to Americans, made all the more loyal, all the more intense in their patriotism by the alien surroundings in which they were! Any one who has traveled or lived abroad for any length of time will readily understand this.

Well, then, let us draw a comparison. We are in this world as travelers, passing through an alien, strange, and antagonistic world on our way home, and yet some of us turn to its papers to learn the latest news from their spiritual home, the Church! What a strange, senseless thing to do! Imagine a German expecting a French paper to post him on the news of Germany, and accepting its sarcastic account of German politics as the only true account worth having! Incredible, is it not? And yet is it not what Church people are doing who take their views of Church matters from secular papers? Ah! I seem to hear the answer of some who call themselves broad-minded because they read everything else but the Church papers, and who call others narrow-minded, bigoted, because they take a Church paper and, as loyal children of the Church, learn to think of the Church as the one important thing in this world, of "Thy Kingdom come" as the one wondrous thing to pray for, and of everything else as subordinate to it.

Who has not heard the conceited arguing of disloyal and selfish Church people—for sons and daughters of the Church who do not take a Church paper when they can afford it are certainly both disloyal and selfish, disloyal to their Master whose last command to His disciples was: "Go ye therefore and teach all nations." We may not all go, but we may and we must all pray for the extension of the kingdom. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." And how are we to obey, how are we to pray, if we do not know anything of the work? Selfish, because they do not care how the battle against the world, the flesh, and the devil is going; because they do not help by their interest, by their prayers and their contribution of strength and means, the mighty warfare against heathenism at home and abroad.

The victory is sure: "And there were great voices in heaven saying: The kingdoms of this world are become the kingdoms of His Christ and He shall reign for ever and ever." Do we hope to share in the unspeakable joy of the mighty victory? Let us then begin at once to learn something of the stern conflict in which the Church is engaged; let us study Church history; let us read Church literature past and present.

Believe me, dear reader, week by week, or month by month, you will look forward to the news, your perspective will broaden, your sympathies will grow, and you will bless the day when the messenger of the Church first came into your life.—*The Living Church.*

THE CHURCH AND THE SAILOR

San Francisco—We have to acknowledge with deep gratitude an anonymous gift of $1,000 which has enabled us to complete the chapel and to fully decorate the main hall. Our most cordial thanks are due to the benefactor who has so thoughtfully helped us to make the Institute yet more attractive.

The Rev. Edgar Ealand, M.A., has been appointed to succeed the present chaplain on the 30th of May, and after his three years' service here have expired no further help of a financial nature will be given by the English Missions to Seamen. We bespeak for Mr. Ealand the same warm welcome that has been so bountifully given by all California Church people to his predecessors.

Mr. C. R. Wilson has received a very good appointment under the Naval Y. M. C. A. and his place has been well filled by Mr. L. R. Corbin.

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The Diocese of California

OFFICIAL

One Lenten feature in the Diocese which seems to be something of a weak spot in the marked strengthening of our Sunday School interests all along the line is the especial Sunday School offerings for General Missions. When the statistics are reported each year showing our totals so indifferently representing our ability as a Diocese they should serve as a prod to our clergy and Sunday School officials to give immediate attention to that—all that is needed is such specific attention to see that the deficit is remedied, and enough of the passing Lent is still left to save the situation.

The Coincidence of the coming to San Francisco of the "Laymen's Missionary Movement" with Lenten days, March 17th to 20th, is undoubtedly helpful to the furtherance of some of the objects close to the genius of the season. In that movement there is implied a sense of shortcoming hitherto in missionary interest which amounts to a "penitential introduction" to the movement. In the widespread rally of earnest men around Christ's charge to "go into all the world and preach the Gospel to every creature" there is the genuine Lenten note of creating "new and contrite" hearts toward the whole sadly derelict missionary question. Experience in the other cities has shown that the local integrating of the movement is best effected by bringing together a large body of men for a social evening. As a simple and effective means to the larger ends of the movement such a social gathering at dinner as proposed for San Francisco though falling in Lent does not seem to conflict with the real large-minded desire for vital Lenten quickening which might otherwise lead a devout Churchman to eschew a purely social function.

William F. Nichols.

NOTES AND COMMENTS

The new stained glass windows for St. Paul's, Visalia, have arrived and have been put in place.

Bishop Nichols recently visited Trinity Church, Madera, and confirmed a class of ten.

A choral society consisting of over thirty voices has just been organized in Burlingame in connection with St. Paul's Church.

Regular Sunday services have recently been established at Porterville with Mr. R. M. Trelease as lay-reader and the Rev. L. A. Wood of Visalia as priest-in-charge.

Noon-day services for women in San Francisco have been arranged for to cover the period of March 7th to 19th, and to last from 12:05 to 12:25, the place being the Blue Room of the St. Francis Hotel.

Bishop Nichols delivered the annual address to the St. John's Club of the University of California at Berkeley on the evening of February 26th, the place being California Hall. Last year the speaker was Professor A. T. Murray of Stanford.

The Rev. J. W. Gresham is delivering at the Sunday vesper service at Trinity, San Jose, a series of addresses on "The Panoply of God," taking for his text Ephesians vi, 10-21.

A second-hand baby carriage is wanted for the City and County Hospital. It will be called for if the donor will notify the Pacific Churchman office, 342 Howard street, city.

The Rev. B. D. Weigle, for the past three and a half years rector of St. Paul's Church, Salinas, has resigned his position, and will leave with his family in April for the East, where he intends to pursue an extended course of study in sociological and institutional work.

Since the publication of our February issue, two very young recruits have been added to the ranks of the clergy now active on the Pacific Coast—one of these possible candidates for the ministry arriving at the home of the Rev. J. W. and Mrs. Nichols and the other at the home of the Rev. L. C. and Mrs. Sanford.

Of the varied work which is done by Deaconess Dorsey in connection with the Missions at Tuolumne and Sonora, perhaps the most interesting is that among the local Indians, who form a regular part of the people to whom she ministers. We print below a cut of Miss Dorsey surrounded by a group of her Indian converts.

A banquet at which a hundred and seventy persons sat down was recently tendered to the Rev. J. W. Gresham at the St. James Hotel, San Jose, in view of his approaching removal to San Francisco. Among the guests of honor was the Bishop of California, who responded to the toast "The Demand for Men." Mr. Gresham, in the closing speech, dwelt on his experiences in San Jose, especially as these touched the lives of young men, under the topic of "Six Fruitful Years."

On the afternoon of Sunday, February 13th, the Rev. H. S. Hanson, of Fresno, and the Rev. L. C. Sanford, secretary of the Eighth District, held a service at Sanger, which is just now the scene of the work of a very energetic and united woman's guild, and seven persons were baptized. The guild has already succeeded in erecting a building to be used as a reading room and for other social purposes, and during Lent Dean Hanson holds a service in this building every Tuesday evening. Sanger is one of the many points in the San Joaquin Valley where the services of this Church are gladly welcomed by a group of Church people not large enough as yet to secure the regular ministrations of a clergyman. It is partly to meet this and a similar situation in nearly small center of population throughout the valley that the erection of a diocese of the San Joaquin is desired.

The Clerical Seminar held its first spring meeting on February 21st, at the Hotel Manx, San Francisco, the paper read being on Teutonic Religion and being prepared by the Rev. Dr. H. H. Powell. This was the opening paper i a series on Comparative Religion, the fo lowing being the program for the r mainder of the term: March 14th, Pe sian Religion—paper by the Rev. E. I McCollister; April 18th, Brahamism an Hinduism—paper by the Rev. G. H. I Wright; May 16th, Buddhism—paper b the Rev. J. W. Gresham; June 20t Taoism—paper by the Rev. J. W Nichols.

PAROCHIAL NOTES

St. Matthias's Mission, Oakdale.—O February 27th the Bishop of the dioces visited St. Matthias's Mission, Oakdal and confirmed a class of six, who wer presented by the Rev. W. M. Bours. Th church was tastefully decorated for th occasion, and a new purple dossal, th gife of the Sunday school, was used fo the first time. A large congregatio filled the edifice, and an added interes attached to the occasion from the fac that, if the diocese is divided in Octobe this will probably be the last official visi of Bishop Nichols to the mission.

CONSECRATION OF ST JOHN'S SAN FRANCISCO

The new church of the parish of St John the Evangelist, at Fifteenth stree and Julian avenue, San Francisco, whic is the first of our permanent places o worship to be erected in the burnt district, was consecrated by Bishop Nichols on February 20th, being the Second Sunday in Lent. Morning Prayer was said by the Rev. E. H. Benson, the rector of the parish, Bishop Nichols preaching and administering the Holy Communion. Owing to the hour set for the service, it was impossible for any of the clergy of the Bay region to be in attendance. The senior warden of the parish, Mr. F. H. Eichbaum, read the instrument of dedication. The congregation completely filled the church. Bishop Nichols took for his text Genesis xxviii, 16: "And Jacob awaked out of his sleep, and he said 'Surely the Lord is in this place, and I knew it not."

The new edifice is of wood shingled, and is in the perpendicular style, being copied from the parish church of St. Stephen's Norwich, England. The walls and buttresses up to the level of the floor are of klinker brick, to match the boundary walls and the lower part of the guild hall, the cornices and pinnacles being of galvanized iron. The building cost about $32,000, and will seat between four and five hundred persons. With its fine guild hall and rectory to complete the group and take the place of the buildings destroyed in 1906, this parish has now one of the best working equipments in the diocese of California.

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Correspondence

JAMESTOWN MEMORIAL

EDITOR PACIFIC CHURCHMAN:

The General Convention at Richmond, ouched by the memories and inspired by the associations of Virginia, determined that a worthy memorial should be erected upon Jamestown Island and appointed a committee to carry out that purpose. The financial panic caused a postponement of action. Then as plans were being made there followed in succession the lamented death of three leaders, Joseph Bryan, George C. Thomas an the Rev. Dr. William R. Huntington. The time has now come when we place our general plan before the Church and ask for support. The Society for the Preservation of Virginia Antiquities has generously given the portion of land whereon, so far as can be known, Chaplain Hunt first administered the Holy Communion to the band of settlers. There has been given a bronze relief depicting the scene. Upon this sacred spot, it is proposed to erect a suitable structure containing the Lord's Table, with the relief as a reredos, where companies of Churchmen may from time to time be able to celebrate the Holy Communion. An amount of not less than $5,000 will be necessary in order to carry out the plan.

Confident of generous support, we now ask Churchmen and women to send their gifts to the Treasurer, Dr. Thomas Nelson Page, 1759 R street, Washington, D. C.

Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, chairman.
Rt. Rev. Alfred M. Randolph, D.D., Bishop of Southern Virginia.
Rt. Rev. William F. Nichols, D.D., Bishop of California.
Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago.
Rev. Randolph H. McKim, D.D., Washington.
Rev. Alexandar Mann, D.D., Boston, secretary.
Rev. William M. Grosvenor, D.D., New York.
Dr. Thomas Nelson Page, Washington, D. C., treasurer.
George Gordon King, Esq., Newport, R. I.
Joseph Wilmer, Esq., Virginia.
Mrs. A. M. Lawver, San Francisco, Cal.
Miss S. Stuart, Alexandria, Va., local secretary.
Miss Mary Garrett, Williamsburg, Va.
Mrs. John Letcher, Norfolk, Va.
Mrs. C. B. Brewster, Hartford, Conn.
Miss Julia Emery, New York City.
Boston, January 27, 1910.

GRADED REPRESENTATION

2d March, 1910.

MY DEAR MR. PARSONS:

Since you are kind enough to send me a copy of your letter of the 5th ultimo on "Graded Representation" with a written question apparently addressed to me endorsed on it—"Will not even this convert you,"—and since your letter does not deal with my personal point of view at all I feel it due to you to endeavor to state it.

In the first place you seem to me to approach the subject with a "false promise." You assume that there has been an "attack" made "against the scheme of graded lay representation proposed in the last Convention." It is the other way about to me. The scheme proposed was an "attack" upon the present and long existing system of lay representation; and the burden is on the attacking party to demonstrate not merely that the present old system is unsymmetrical but that it is positively inadequate to accomplish the purpose for which it was designed. Not until this shall be done does it seem appropriate to consider the inherent merits or demerits of any suggested substitutes. And since I understand you to admit that there is no immediate necessity for a change and that the present system has heretofore accomplished the purpose for which it was designed you put yourself "out of court" before the tribunal of my judgment.

So far as your letter criticises the present system of lay representation it is perhaps in the field of debate. You say "The real point is, shall we keep a plan which is *unjust all around*, etc. No one could have any love for *such* a plan. But you have not demonstrated *to me* that the present plan is at all unjust *when considered with respect to its adequacy to accomplish all the purposes for which it was designed.* The fact that the present plan treats the parish as the unit for lay representation and grants equal representation to all parishes of whatever size is to me not even presumptively unjust. For all the purposes of lay representation in ecclesiastical government it may be the most symmetrical and efficient system that can be designed; and I know that hitherto it has not exhibited any serious weakness. A "real representation of the laity" is not necessary a representative for each certain number of laymen. The Constitution of the Church in the United States (Article 2) indicates the real nature of "real representation" by allowing every diocese large or small the same number of clerical and lay deputies in the House of Deputies and providing that if the Convention of any Diocese should neglect or decline to appoint clerical or lay deputies "such Diocese shall nevertheless be considered as *duly represented* by such Deputy or Deputies as may attend whether lay or clerical." From its close analogy to the general Constitution of the Church I think the Constitution of the Diocese of California does now grant to the laymen of the Church "real representation" in the Diocesan Convention.

When a change is plainly necessary I hope to be found supporting some substitute based on "a theory that is admirable as a theory." I quite agree with you that "theories which are admirable have a way of getting themselves worked." But the present system must appear to me to be positively inadequate for its ends before I can see room for discussing the theory upon which any proposed substitute may be based.

Cordially yours,
JOHN A. WRIGHT.

THE REVEREND EDWARD L. PARSONS
St. Mark's Rectory
Berkeley

The Department of Agriculture at Washington calls attention to the fact that careless or unscrupulous persons are invoking its authority for statements which it has not made and for the truth of which it refuses to be held responsible. Among other things it has recently been quoted as saying that California will in a few years be the only source of supply for hardwood timber in the United States—something which it has never said and which is on the face of it preposterous. Again, it has been quoted in connection with the profits to be derived from the eucalyptus, and with the rapidity of its growth, in a way which its publications do not warrant nor its experiments support. It wishes therefore to warn people against tthe danger of taking for granted the truth of statements attributed to the Department without thorough investigation, and particularly so with regard to timber conditions and rates of profit and growth throughout the Pacific area. What interested parties represent its bulletins as saying, and what they do say, is sometimes a very discrepant story.

MOVEMENTS OF THE MISSIONARIES

The Rev. and Mrs. L. B. Ridgely of Hankow, and Dr. W. H. Jefferys of Shanghai arrived in San Francisco March 4, by the Tenyo Maru, on furlough from the China Mission.

The Rev. H. E. Studley, of the Missionary District of the Philippine Islands, who has been spending his furlough in the East, reached San Francisco March 6th, and left March 8th on the Mongolia for his station in Manila.

SOME OF OUR INDIANS WITH DEACONESS DORSEY See page 14.

The Laymen's Missionary Movement

The St. Louis Convention opened February 3d, with a supper, which for the number in attendance was second only to that in New York, where 1800 sat down to dinner at the Hotel Astor. In St. Louis, 1628 places were set.

In the armory where the supper was served, the decorations were extensive and significant. On one side of the gallery, a great streamer bore the watchword, "The Evangelization of the World in This Generation." On the other side, a companion streamer had the legend, "This is the Only Generation We Can Reach." Around the four walls were draped, in geographical divisions, the flags of the non-Christian nations. As the throng joined in singing "In the Cross of Christ I Glory," a huge banner bearing a blood-red cross was unfurled. Upon the upright was the word "Missions." Upon the arms were written "Duty," and "Privilege." Bishop Tuttle, the Rev. H. P. Silver, Secretary of the Seventh Department, Colonel E. W. Halford and J. Campbell White were the appointed speakers. Brief remarks were made by Mayor Kreismann, ex-Governor Folk of Missouri, and ex-Governor Yates of Illinois.

February 4th was given to a "survey of the world" by returned missionaries, "methods of enlisting men," and "missionary finance."

As direct results of the St. Louis Convention, the various churches determined to raise $140,000 this year for foreign missions as against $66,800 last year; Barnes University has offered free tuition to medical candidates for the mission field; $5,000 was given for the establishment of a hospital under the direction of the Baptists; and a small group of business and professional men organized the "Four Square League," each promising to give annually a sum of money amounting to at least four figures, and undertaking to get three friends to do the same.

The Alabama State Convention was held February 4th-6th. Missionaries from China, Korea and Africa made reports from the field. Two unique addresses were by Dr. Edward Warren Capen and his father, Dr. Samuel B. Capen. The former made an address on "The Call of the East," and the latter followed with "The Answer of the West." Prayer had the first place on every program at this Convention. The churches of Montgomery have pledged themselves to double their gifts for missions.

Bishop Woodcock of Kentucky presided at the opening dinner of the Louisville Convention. Bishop Burton of Lexington, was another speaker. The men of Louisville have determined to increase their offerings for foreign mission from $34,075.44 to at least $66,000 during the coming twelve months.

In the Eighth Department, preparations have been carefully made for the Convention of the first part of March, and are enthusiastically going on in those cities which have their conventions in the latter part of March and in the month of April. The only change in the schedule as first printed is the elimination of Sacramento. As an offset to this, Boise figures in the list, having been added at the earnest request of its citizens. The Department Secretary visited all the Convention cities in the Department during the month of February, except Salt Lake and Boise. In Phoenix, he found the Executive Committee hard at work under the efficient chairmanship of Mr. J. C. Dezendorf, a member of Trinity parish, and had the pleasure of addressing an enthusiastic body of sixty men, members of the Executive and Co-operating committees.

Of the northern cities the preparations in Seattle are the most advanced. The same energy and diligence which characterize the business enterprises of the Washington metropolis have been applied to the promotion of the Laymen's Missionary Movement. On February 19th 400 men had registered as delegates to the Convention in April, and the committee announced that Seattle would have 2,500 men seated at the opening banquet, the largest number in any city outside of New York. Three days later the committee announced the determination to serve 2,700 men at the great dinner, and possibly as this paper goes to print, even New York is left far in the rear. The Church is alive to her opportunity, and is well represented on the committee. Mr. Wilbur S. Lewis of Trinity parish, is the Treasurer.

The Department Secretary arrived in Tacoma at an opportune time, and was present at the dinner in the Y. M. C. A. building at which the movement was launched. The guest of the evening was Mr. Harry A. Wheeler, Organizing Secretary of the movement, who made a strong speech. Other addresses were made by the Rev. L. C. Sanford and Mr. James Edmunds, Executive Secretary of the Seattle Committee. Bishop Keator expressed his deep interest in the crusade and especially stressed the contributions the movement would make to the cause of Christian unity. Resolutions were unanimously passed, first by the laymen and then by the clergymen present, to hold the Convention on the date appointed by the Central Committee, and an executive committee was immediately appointed by the several religious bodies represented. The Church was well represented at the dinner, Bishop Keator being supported by the Rev. Messrs. Webb, Guines and Nevius, and a number of laymen from the several parishes.

In Spokane, the Secretary met at luncheon, representatives of the three city parishes. A determination to take advantage of the opportunity which the Convention presented was voiced, and those present organized as a co-operating committee for the Church, with Dr. Wilson Johnston as chairman and Mr. Kershaw as secretary.

In Portland, preparations are well under way. Bishop Scadding has been asked by the Executive Committee to preside at the opening dinner. He has appointed a "Bishop's Committee" of thirty-five prominent men, who have agreed to push the registration for the Convention in the several parishes. The Department Secretary lunched with the Bishop and most of the city clergy on February 26th, and briefly outlined the part the Church is taking in the movement in the other Convention cities of the West.

In Los Angeles, Bishop Johnson has addressed a letter to his clergy in behalf of the movement, prominent laymen are stirring themselves, and a deep interest is being generally manifested.

THE UPRISING OF MEN FOR WORLD CONQUEST

By Samuel B. Capen

How the Movement Started

On November 13 and 14, 1906, there was held in the Fifth Avenue Presbyterian Church in New York City, an interdenominational meeting in commemoration of the centennial of the Haystack Prayer Meeting. On the afternoon and evening following, November 15th, a company of laymen met in the chapel of the same church, the invitation to this meeting being in the form of a "Call to Prayer." As a result of that meeting the Laymen's Missionary Movement was organized. The following preamble and resolutions were adopted and a committee appointed:

Whereas, in the marvelous Providence of God the One Hundredth Anniversary of the beginning of the American Foreign Missionary movement finds the doors of every nation open to the gospel message, and

Whereas, the machinery of the missionary boards, women's boards, student and young people's missionary movements is highly and efficiently organized, and

Whereas, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

Whereas, in the management of large business and political responsibilties, such men have been greatly used and honored, and

Whereas, in but few of the denominations have aggressive movements to interest men in missions been undertaken;

Therefore, be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, if possible at their annual gathering in January, with reference to the following vitally important propositions:

1. To project a campaign of education among laymen to be conducted under the direction of the various Boards.

2. To devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelization of the world in this generation.

3. To endeavor to form, through the various Boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission-fields and report their findings to the church at home.

In January, 1907, at the annual conference of the Foreign Missions Boards of the United States and Canada, its business committee made a report, the opening paragraphs of which are as follows.

In behalf of the representatives of the Foreign Missions Boards of the United States and Canada, in conference assembled, in the city of Philadelphia, January 9, 1907, we earnestly express our appreciation of the Laymen's Missionary Movement as outlined by Mr. Samuel

. Capen, who represents in his communication a large number of Christian business men who are profoundly interested in, and committed to the enterprise of the evangelization of the world in this generation.

We recognize this movement as providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose in the redemption of mankind.

This report was unanimously adopted.

What the Movement is Not

(1) It is not a new Missionary Board to collect funds or to administer them; it is not to raise up or to send out missionaries; it is not to work among young people, students or women; but its work is to be chiefly among the mature men of the Church.

(2) It is not an interdenominational movement which proposes to do its work outside of regular denominational lines or to make a new Missionary Brotherhood independent of those already established.

What It Is

In the spirit of the declaration of principles already given, it is first a **"movement."** I have always liked the word. It expresses life, energy, progress. It represents something not necessarily bound to old traditions and certainly something that does not run in ruts. It is a **dynamo** giving added force and power to existing machinery. It is a **promoting agency** to facilitate work already under way. We want to create, if possible, a tremendous energy which shall be felt through all our churches.

Second. It is a **"missionary** movement." It has a great ideal, namely, to reach the whole world in this generation. It recognizes the fact that the church has been in the "retail business" long enough. It is a challenge for something larger and more far-reaching. Its broad statesmanship will appeal to men. Its purpose is to do the largest thing of which any one has any conception—"to devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelization of the world in this generation." It is to ask the men of this generation not to pass their own work on to future generations, but to do it themselves, now.

How It Works

It has been our plan from the beginning to work in hearty co-operation with the Foreign Missionary Boards. Together we have been working towards a comprehensive plan looking to the evangelization of the whole non-Christian world. We have used our influence to lead the various denominations to define their distinctive foreign missionary responsibility, and to adopt an adequate policy for the reaching of their own fields.

COL. HALFORD INJURED

We regret to announce that Colonel Halford fell and broke both bones of his right leg just below the knee last Friday afternoon at Little Rock, Ark. At last report Colonel Halford was resting quietly; but the accident will necessitate his retirement from the campaign. More extended notice will be given next week. All his friends and the friends of the Laymen's Missionary Movement will join in prayer for a speedy and safe recovery. —*Men and Missions.*

ECHOES OF THE LAYMEN'S CONVENTION

Prince Yun, of Korea, at New Orleans

When Prince Yun Tchi Ho was introduced, there was a stir among the delegates and a craning of necks to get a better view of him. The Prince is a small man with a typical Oriental moustache and the familiar gold spectacles with big lenses. Not since the visit of Wu Ting Fang, with his quaint humor, has there been such evidence of interest in an Asiatic in New Orleans.

"I have one of the qualities of all great speakers," said the prince, with a faint smile. "I have stage fright. Now, just to get me out of this stage fright, you will bear with me just a minute to let me tell you a little story."

There was another stir among the delegates. The prince's pronunciation had a strange twang of the Orient, but his grammar was faultless and his manner belied his claim to stage fright.

"About twenty-five years ago there was a great bell in Seoul, the capital of Korea, that rang out every evening at 8 o'clock," the prince continued. "After the bell rang none were allowed on the public highways. People were not allowed to walk the streets of the city after that curfew toll. The policemen would watch the streets, and if they found any person going abroad he would be locked up until the morning. One night two countrymen were walking the streets, and when they saw a policeman they consulted. One said, 'Let us try to be dumb men; they surely can not put unfortunate dumb men in jail.' The policeman asked why they were out in the night and they pretended to be dumb. They made signs with their hands. Turning from one to the other, the policeman asked: 'Are you also dumb?' The poor rustic replied, 'Yes, I am dumb, too!'

"When I was asked to speak here tonight, which was something of a surprise to me, I felt like answering, 'I, too, am dumb.'"

When the applause died down, Prince Ho dwelt a few moments on the intense activity of Americans in all lines of effort.

"I represent a race that has been teaching the children how good and great their grandfathers were," he then continued, "and you represent a race that is teaching the children how much better they should be than their grandfathers. (Applause.)

"I represent a race who seemed to think they had an eternity for restfulness and contemplation. You represent a race who rush and hustle as if you had only two minutes to dress and snatch up something and catch the train as it pulls out of the station. (Applause.)

"I represent a race of rest and contemplation and you a race of action and deed.

"There is something to be said, my friends, for rest and contemplation; but I am tired of that for my country, and I commend your strenuous life. I hope you will never cease to be what you are until you have taught us Christian activity, Christian upwardness and forwardness.

"When you have done this, I hope you will learn from us Christian rest and Christian contemplation." (Prolonged applause.)—*The New Orleans Picayune.*

The men of a church with 150 members at a dinner enthusiastically voted that the church would not accept the $200 appropriated annually for its support by the Home Mission Board. They then voted to raise $750 for foreign missions and have their own missionary in the field. Surely in saving others we save ourselves.—*Men and Missions.*

WHAT NEW YORK DID

Five thousand laymen, representing practically all the Protestant churches in New York City, voted unanimously at a mass meeting of the Laymen's Missionary Movement in the Hippodrome, January 15th, to increase the foreign missionary offering of the Protestant churches of Greater New York by $325,000 during the coming twelve months.

This is slightly more than an eighty per cent increase over the sum given last year, which was $400,000, making New York City's total for foreign mission for 1910 $725,000. Nineteen cities, including New York, in which conventions have already been held, have pledged an increase of $1,750,000 for foreign missions during the coming year. This averages $92,000 per city. Fifty-six cities are yet to hold conventions. Will this mean a total increase of $6,907,500 for foreign missions this year in the United States?—*Men and Missions.*

ST. MATTHIAS, DETROIT

The following interesting clipping comes to us from Detroit, and is an echo of the great convention:

The men of the congregation of St. Mathias Church (Episcopal), Stanley and Lawton avenues, Detroit, will have a banquet in the church parlors to-night to celebrate the results of their canvass for missionary funds. By a man-to-man visitation the committee in charge of the work has succeeded in getting pledges for $610 for missions during the present year. Last year the congregation raised but $91, the amount asked by the diocese. C. Y. Smith, chairman of the committee, feels that upward of $700 may yet be realized by the canvassers. Many of those who have given pledges will make their contributions by the weekly envelope system.—*Men and Missions.*

S. ANDREWS, LOUISVILLE

St. Andrew's Episcopal Church, which last year gave $1,900 for all missionary objects, has already pledged $876.25 for foreign missions alone.—*Men and Missions.*

THE LAYMEN'S MOVEMENT IN SAN FRANCISCO

The initial meeting in behalf of the movement was held at the Merchants' Club on December 14th, when representatives of five denominations organized as an executive committee pro tem. Mr. George E. Butler and Mr. George H. Kellogg were present on behalf of this church.

At a second meeting in the parlors of the First Congregational Church, when delegates from parishes on both sides of the bay were present, a committee to nominate permanent officers were appointed, and at a later meeting the organization was perfected as follows:

Executive Committee—H. J. McCoy, chairman; Emory E. Smith, first vice-chairman; Lester L. Morse, second vice-chairman; C. F. Baker, G. A. Mullin, J. H. McCallum, Wm. H. Crocker, treasurer; George B. McDougall, recording-secretary; A. L. Burrucker, Business Secretary.

Publicity Committee—G. A. Mullin, M. A. Thomas, C. B. Perkins.

Finance Committee—C. F. Baker, B. S. Hays, Samuel Martin, C. Z. Merritt, George E. Butler.

Program Committee — Emory E. Smith, George C. Boardman, Charles H. Ham, G. D. Ferrell, E. F. Hall.

Halls and Banquet Committee—J. H. McCallum, Isaac Penny, Lester L. Morse, J. E. White, J. C. Astredo.

Co-operating Committee of Pastors—Rev. E. R. Dille, D. D., Rev. J. E. Squires, Rev. J. R. Perkins, Rev. William Rader, Rev. C. S. Tanner, Rev. H. H. Bell, D.D., Rev. Philip Andreen, Bishop William Ford Nichols, Bishop Edwin H. Hughes, Rev. Cecil Marrack, Rev. George C. Adams, D.D., Rev. W. E. Crouser, Rev. G. E. Burlingame, D.D., Rev. George Guth.

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This committee meets every week to discuss its plans. At a recent meeting Mr. E. B. Sturges, a leading business man from Scranton, Pa., addressed the committee, and told of the marvelous growth of the religious idea and activity in the various eastern cities. He said, "These great conventions recognize the fact that the church has been in the retail business long enough, and these conventions present a challenge for something larger and more far-reaching. Its broad statesmanship appeals to men of affairs and it is no doubt the largest thing of which any one has any conception in the Evangelization of the World in This Generation.

The great convention will open on Thursday evening, March 17th, with a banquet at the Palace Hotel, at which is expected a thousand men will be present. All sessions will be for men exclusively. San Francisco and the bay counties will be included in the convention. A registration fee of one dollar will be required for each delegate. All evangelical pastors in the cities of these counties will be honorary members of the convention, and two men will be appointed in each church to work up the movement. The local committee is holding weekly meetings in preparation for the convention, and already large enthusiasm is being manifested. The speakers at the San Francisco convention will be Rev. Willis H. Hotchkiss of Africa, Bishop J. E. Robinson of India, Dr. J. L. Deering of Japan, Col. E. W. Halford of the United States Army, Bishop William Bell and J. Campbell White, General Secretary of the Great Movement.

"TU ES SACERDOS IN AETERNUM"

(An Ordination Thought.)

I heard a voice declare to thee,
Thou shalt a priest forever be:
Take up thy cross and follow me.

Take up thy cross, nor look behind;
Go heal the sick, restore the blind;
My sheep are lost—them seek to find.

Take up thy cross: I send thee now
A crown of thorns to deck thy brow;
And wear it well—I taught thee how.

Take up thy cross: ah, yes! the same
That I once bore, yet in thy name;
'Twas weighted down with guilt and shame.

And follow Me—you know the way:
'Tis red with blood—My blood to pay
The debt of men, who Me betray.

JOHN EDWARD SHEA.

Church Divinity School,
San Mateo, Cal.

THE INSTITUTIONAL VS. THE INSPIRATIONAL CHURCH

The Institutional Church has had its day. With its baths and gymnasiums, and clothing bureaus and cooking classes it has for long been held up as the ideal, but now a change is coming. We begin to feel that these activities, while good in themselves, do not properly come under the direction or control of the Church. The Church is a spiritual agency primarily and not a temporal. Her activities should properly be inspirational, not institutional. This is just the phrase that is used now as descriptive of the ideal Parish. It is no longer the institutional but the inspirational Church.

Consider this ideal for a moment. It is sometimes necessary, of course, for the Church to pioneer outside its field. If the Church is ministering in a neighborhood where the people are not clean and have no means of getting clean, the Church must provide the means. But not forever; only until sufficient self respect has been developed in the people. Then they will wash themselves. So with education and exercise and hospital treatment. The Church provides these necessities, but only as a temporary expedient.

But these are good things and even when they are conducted outside the Church, as they properly should be, the Church should inspire them all. They can not be conducted without inspiration, for they all involve the practical expression of love for man, which love can never be properly developed apart from the love and worship of God. These activities should all be conducted by Christian men and women and as Christians they should receive the motive power for their work from their religion. Their Church should make them nobler, purer, stronger men and women, and better workers in the world. The prayers of the Church, the communions of the Church, should be directed toward the practical ends of human betterment. No one connected with a Parish should be indifferent to human needs. They should indeed be forced by their religious profession into the work of practical social service which is a necessary preparation for the coming of the Kingdom.

The same thing is true not only of the Parish but of the Church in general in relation to Organized Reform. The Church should supply the motive and society should supply the method. The Church must not elaborate machinery for work, political or otherwise. There are machines enough already in existence. Charity organizations, hospitals, asylums, orphanages, homes, settlements, clubs, schools—every imaginable need is supplied. What must the Church do but furnish the motive power for work, which is love. We should be impelled to study first the needs of the humanity about us; then the possibilities both social and spiritual of the many agencies created to meet those needs; and then we should co-operate sympathetically and intelligently with the appointed agencies. We must do all of this if we have the love of Christ in our hearts. To do less would be to fail in our duty to Him and those for whom He died.

The Church then should inspire us to do our work in the world. Through her we should find Christ and receive from Him fresh love and courage and strength and endurance. Our attitude should ever be with one hand uplifted to God and with the other outstretched to man. We must draw strength for service from worship. We must know the love of God in order to love man. In His righteousness and truth and purity and peace alone can we find the inspiration and the sustaining grace we need. In the service of ma alone can we find a place to express Hi love.

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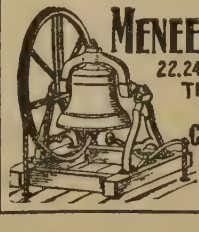
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Storms on the Lake of Galilee

What the casual visitor designates as storm on this lake is frequently little ore than a sudden squall; it rises in few minutes—sometimes with a clear y; the wind pouring from the heights shes the previously smooth sea in a w moments into a surface of white-pped waves; after an hour of two the ind drops as suddenly as it arose, and e surface assumes rapidly its normal ate of calm. Such a "storm" I have itnessed from the heights above Tibe-as. I was descending to the lake and as struck with the unusual number of nall boats which were returning in one otilla from Tabighah to Tiberias. Sud-enly, a smart northeast squall broke pon the lake, streaking the surface with n area, a mile or more abroad, of ab-olutely broken water, though the south-rn end appeared to be almost calm. The ttle boats, heavily laden with French ilgrims, struggled against the waves, ut soon, one by one, the rowers gave p the fight and ran southwestward with he wind. On reaching the shore all the assengers had to alight—some two iiles north of Tiberias—and walk home, ot a few drenched through with spray. his incident impressed upon me, what have often noticed since, the extremely ocal character of many of these sudden squalls. A breeze from the west will all upon the lake so far out from the hore that, though the waves may be lashing up on the farther side, boats ugging the western shore can creep orthward in calm water; and similar henomena occur with eastern gales.

It is a fact that within the memory of iving inhabitants of these shores no oat has been sunk and no fisherman or ther voyager has been drowned in these waters. But it must be remembered that no fisherman puts to sea in unfavorable weather. At such times all the boats are drawn up on the beach or sheltered in a roughly made harbor. Indeed, the modern boatman as a whole are extremely timid of risking anything unless wind and weather are entirely favorable. The conditions in New Testament times were entirely different. There were then many hundred boats, and constant traffic, carriage of both persons and goods, must have been going on.

In modern times the only narrative of anything approaching a disaster on the lake which I have heard was an incident which occurred a few years ago. A boat laden—perhaps overladen—with brushwood was coming from the eastern shore, and was overturned by a sudden westerly squall, so that all the men were thrown out into the water. The accident, however, ended without tragedy, for by clinging to the oars or upturned boat the men kept themselves afloat until they drifted into the shallows on the eastern shore.

What then are we to say of the New Testament narratives? Can we without using hyperbole say "Fierce raged the tempests o'er the deep?" Or is it all a mere exaggeration of incidents which at the time actually involved no elements of real danger? In answering this question it is necessary to make clear to the reader the physical conditions of the district, which are geographically almost unique.

The lake of Galilee lies, with its surface level nearly 700 feet below the Mediterranean, toward the upper end of the great trough of the Jordan valley. Away south the valley descends, ever deepening, for over a hundred miles, running mostly between lofty and precipitous cliffs; northward the depression continues, gradually ascending, to the foot of Hermon, though, it may be noted, the rise from all the breadth of the northern shore is fairly abrupt. Eastward of the lake the bare, steep cliffs ascend almost precipitously to the plateau of Bashan, two thousand feet above; while westward there is a similar, though more gradual ascent, by rolling uplands, to the volcanic peaks of Hattin. The lake thus lies in a deep basin fully open only to the south. The western wall is broken through by funnel-like openings, one immediately behind Tiberias, a second the small Wady Abu Amis, and a third in the narrow, precipitous gorge of Wady Hamam. Through the eastern wall break down the long winding Wady Semak and two lesser valleys, Wady Shukeiyef and Wady Fik. Down these funnel-shaped openings currents of cold air find their way from all the higher ground to west and east to replace the heated layers ascending from the lake surface; but for this life here might be unbearable. In sailing the lake, boatmen must be ever on the watch for irregular cross currents of wind due to these channels.

In the hotter months (April to November), when severe storms are extremely uncommon, the winds are very regular. Toward noon a west wind begins, which increases during half the afternoon and then gradually calms down at sunset. After some hours of stillness a gentle east wind commences, which blows all the latter part of the night and drops about eight or nine in the morning. In the winter high east winds are common, sometimes amounting to a steady gale lasting several days. Such winds may at times be severe enough to make havoc on the western shores. Only a few years ago a strong easterly gale carried away the massive stone seawall of the garden of the Roman Catholic Convent at Tiberias, destroying the garden. At this time many houses of the town were flooded and the waves undermined and beat down a section of the high-shore so that the road along the western coast was entirely interrupted and had subsequently to be re-made. I have known a northwest breeze to blow so fiercely that a strongly manned boat could not reach Tabighah, but had to land at the mouth of the Jordan, some miles farther east.

The real winter tempests, however, are almost invariably from the south, and they occur on an average but three or four times every winter. It has been stated, with more poetic fancy that observation, that fierce storms sweep down from Hermon. This is certainly a mistake. Father Biever, who was for seventeen years a resident on these shores, and to whom I am indebted for much information contained in this article, tells me that he has never observed such a phenomenon. Northerly winds, as a rule, only just ruffle the surface.

Winter Tempests of Sudden Fury

The extraordinary violence of the southern winter winds is no doubt due to their raging up the narrow Jordan valley, and then striking the lake at its open end. Such a wind tumbles up the whole lake from end to end, and drives the highest waves toward the northern shore. Such tempests as these come on suddenly, accompanied usually by piled-up rain clouds which can be seen advancing up the course of the Jordan valley, even though the lower currents of air are blowing toward the south. The north wind drops while the whole heaven blackens; for a few moments a portentous calm succeeds; then with sudden fury the south wind breaks upon the lake, beating up its still or slow-moving surface into sudden frothy waves. Darkness settles like a pall on the landscape, while sheets of rain pour down at intervals; the shores on all sides are blotted out by mist and rain, while the rapid flashes of lightning and the almost continuous rumbling of thunder reverberating between the surrounding hills strike terror into all hearts. On such occasions the waves have been described to me by eye-witnesses as ten or even twenty feet high (the latter is certainly an exaggeration), and the chances of one of the local fishing boats (open row-boats) in such a tempest would be small indeed. Bearings are easily lost, all signs of shore half or even a quarter of a mile off are obscured. Father Biever, who was once caught in a storm of somewhat this description, though by no means one of the worst, described to me his experience:

"The lake was rather disturbed, and it promised to be stormy, but the experienced head boatman reassured me that we would reach Tabighah before the storm. He was mistaken; for when we were opposite the heights above Mejdel (Magdala) the south wind burst upon us with all its force. The sail was torn to shreds in an instant, and we had to take to our oars to fight for our lives. We could not row westward to Mejdel, because we should have had the high rolling billows from the south on our flank. We had to go northward, stopping our rowing every half-hour or so to bail out the rapidly filled boat, and it was only after three hours of imminent peril that we got safely into a little bay on the coast of Gennesaret, full of thankfulness to God, who had almost miraculously saved us from so great a danger."

Here, then, in such a storm as this, with the added factors of night and, on the apostles' part, overwrought nerves and tired, exhausted bodies, we have all the conditions needed for such incidents as are described in Matthew 8 and 14. With such a scene, how real and lasting must have been the impression on the apostles' mind by the fact that "when they were come into the ship, the wind ceased."—E. W. G. Masterman, M. D., F. R. C. S., F. R. G. S., in The Sunday-school Times.

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The Church and Social Service

Edited by the REV. C. M. MARRACK, Chairman of the California Social Service Commission

TEN YEARS OF THE JUVENILE COURT

The Juvenile Court, in the ten years of its existence, has been a prime factor in giving the boy or girl "criminal" a fair chance to become a decent citizen. The old method of arrest and trial and imprisonment manufactured delinquents rather than prevented them.

In "The Survey" for February 5th, appears an article by Henry W. Thurston, chief probation officer of the Chicago Juvenile Court, in which the author shows how Protestants, Catholics and Jews are working together for the child's welfare. He says that "perhaps the most striking instance of this phase of religious toleration in the Juvenile Court itself was in the case of two Lutheran boys, fresh-cheeked, well-clothed, manly looking fellows of about sixteen, who had stolen from the plate in their own church on Good Friday."

The Jewish judge, having kept them in the Detention School for two weeks to think the matter over, had them brought before him a second time. As they stood shame-faced and penitent he said to them: "Boys, you forgot what day it was when you stole from the plate of your church on Good Friday, and you forgot that on the hill outside the city of Jerusalem were three figures hanging and the one on either side was a thief. Boys, go home and live up to the religion of your fathers and your mothers." Charges of exactly this spirit are a common thing in the Juvenile Court, whether the judge be Catholic, Protestant or Jew.

Amongst the many progressive steps taken by the California House of Churchwomen is the appointment of a committee made up of representatives from all the San Francisco Parishes to befriend Church boys and girls who may happen to come before the Juvenile Court.

THE USE OF ALCOHOL BY CHILDREN

In a recent number of the London "Lancet," F. G. Mackereth refers in a letter to Dr. Imre Doczi's paper on "Alcohol and Its Effects Upon the Child," which was read at the recent International Congress on Alcoholism, and adds that the data obtained by the Hungarian Government as to the drinking habits of the children may be taken as valuable evidence of the necessity for similar research in England. He proceeds to give the results of his own research in this direction:

"Some months ago I obtained figures from a few of the London County Council infant schools, and found that, in each, no less than 40 per cent of the infants under 8 years of age drank alcohol more or less regularly. There appears to be no doubt that a similar state of things exists in every part of Christian Europe except in the counties of the farthest north, and it would be interesting to find out whether the figures I obtained from schools chosen haphazard are true of the rest of the country. In one school of some 300 infants I found that 11.8 per cent drank alcohol daily, 34.1 per cent drank occasionally, and 54 per cent were 'Band of Hope'; but I know of one Band of Hope child in another school who drinks alcohol daily."

THE UNEMPLOYED

One of the social problems which has not as yet received adequate attention is that of the single man—that is the man without family dependent upon him. In San Francisco, at least, no organization has as yet faced the questions presented by the needs of this class. The Associated Charities is mainly interested in family and home life, and in men principally as breadwinners and heads of families. It candidly acknowledges itself as unable, at present, to do much for the single man.

It is proposed that the Social Service Commission of the Diocese of California include this matter in its field of investigation for the coming year. There is the matter of providing employment whenever it is possible, and lodgings and meals for the man who is willing to work but can not. The accompanying picture shows the conditions under which men are living and sleeping now in the quarters provided by the League of the Unemployed in San Francisco. Such an investigation would lead to a study of the causes of dependency which would inevitably end in most cases in the Saloon and drink habit, and must also have room for the problem of the boy on the street, from which class so many of the "down and outs" are recruited.

A CRIME AGAINST CHILDREN

The accompanying picture well illustrates the dangers to which young boys are exposed by the sale of newspapers during the hours of the night. While the laws against child labor are very good in California it is impossible for us or any other community to feel proud on this account, so long as young boys of the most tender years are permitted to sell newspapers in the most disreputable quarters of the city at 2:30 in the morning and on Sundays at 11:00 a. m. These boys are exposed to the most degrading and destructive influences. The abuse is unheard of simply because the newspapers use the boys and will not tell the public about it.

Boys who sell papers in the depraved portions of city at all hours of the night.

A UNIVERSITY FOR THE PEOP

In a paper read recently before the Commonwealth Club, Dr. Carol Rosenberg presented the reasons for extending the use of the public school buildings for lectures for adults. These briefly stated—are economic, educat and recreative.

"Our school buildings are being us only six hours a day for 210 days in t year," she said. "The millions invest in these properties belong to the peo and should be used for their benefit. I not the facts warrant the further use these buildings for educational purpose

"Education should not continue to st when we become men and women. Co tinuous education for the adult, as well that of the child, should be part of o public school system. The mechan wants to know more of the arts a sciences which affect his trade. The i telligent wage-earner desires to keep with the currents of thought which a passing through the world. We all kno that knowledge increases social efficien and social service; government of o city and our State will be better unde

Each of these men started life with a God given ambition and hope, what is the reason of their lost courage?

stood through a medium of a course of lectures on State and municipal topics. The sanitation and health of our city will be improved by intelligent presentation of subjects, and public opinion will be purer, saner and purer."

The speaker then told of what had been accomplished in New York City. The Board of Education there appropriated $15,000 for the lectures in January, 1889, and the total attendance the first year was 22,000, and only six lectures were given. Last year there were over 5,000 lectures, in different languages, with a total attendance of a million and a quarter.

"This proves," she said, "that there has been a real want, and that the want has been filled."

She said that to have the evening courses firmly established in San Francisco the idea must spread. Competent lecturers must be secured and the lectures illustrated if possible.

"We hope that within a year we shall have a form of university extension work and that it shall become a recognized and integral part of our school system."

CONCERNING CANDIDATES FOR THE MINISTRY

In the February issue of the **Review of Reviews**, Dr. Cyrus Townsend Brady presents us with a study of the proportionate number of men who are candidates for the ministry now as compared with the number who were candidates in 1870, and draws the conclusion that there has been a falling off in the interest of men in the work of the Church as compared with their interest in the secular professions. It is quite true that the ratio of dentists to the population has increased seven and a half times in that period, the ratio of physicians nearly twice, and of lawyers over four times, while the increase in candidates for the ministry has been only seven per cent; but we are not sure that this proves anything except that our teeth and our bodily ailments may conceivably be better attended to than they were, and that we are possibly becoming more litigious.

The writer of these words is unable to follow Dr. Brady in his analysis of the situation, or to assent to several of his conclusions. We do not believe that "race suicide" is a potent factor in the matter, nor our unhappy divisions (since these increase alike the demand for and the supply of candidates), nor the necessity for abstaining from attendance at the theater on the part of the clergy, nor even the too frequent inadequacy of ministerial support. None of these things deter earnest and intelligent men from engaging in other difficult and heroic pursuits, and to suppose that they deter men from entering upon the most sacred of all pursuits is to asperse the stamina of the nation.

What has happened is that men have come to regard the intervention of the strictly ministerial function as less essential to the welfare of the Church than they once regarded it—this on the one hand; and on the other hand the Church herself has dampened the ardor of the ablest and most aspiring of her sons simply because she has not taken her task of late with sufficient seriousness or engaged in it with sufficient ability or heroism. Why is it that Great Britain can enlist the very flower of her youth in the enterprise of policing her Indian frontiers under social and climatic and hygienic conditions of remarkable uninvitingness and danger, and can send them into Egypt or to the Maremma or the Gold Coast to encounter and investigate malaria and plague without a particle of difficulty, yet has recently been obliged to inaugurate a system of subsidized schools for the training of the sons of the poorer classes in order to keep up her supply of candidates for the ministry of the national Church? To those who can look below the surface, the answer is in the facts.

Again, the complaint which meets us on this side of the Atlantic is less that there is a falling off in the number of those who present themselves as candidates for the ministry than that there is a falling off in the quality of the men. The ministry attracts fewer of the best men in the graduating classes of our greater universities and colleges than it once did (though there has lately been an improvement here, in the case of at least one of our schools), and far fewer than it should attract and might attract. The difficulty is partly in the insufficiency of our appeal to men's heroism and ideality, and partly in our intellectual methods. For most of the abler men among the graduates of our greater universities, to pass from the atmosphere to which they are accustomed into the atmosphere of the ordinary divinity lecture-room of this Church is so deep and so palpable a descent that to make it is very difficult. The remedy must come at the divinity school end. The subjects taught there must be taught with the same ability and the same high candor and attractiveness as obtains in the lecture rooms of our secular institutions. The situation is in the Church's hands: it is she who must make the move, as it is she who might reap the harvest.

Still again: Our system of establishing a number of small and inadequately equipped Church colleges instead of cooperating in the greater university life of the nation has brought upon us a double reprisal: (a) it has prevented the best men who attend these colleges from exerting their proper influence on the student body of some larger and better institution the impress of which is national; and (b) it has increased the feminism and the intellectual and moral invalidism of youths who might have been licked into some semblance of the healthy and the heroic had they gone to Yale or Princeton. We have withdrawn our young men from the broader currents of the nation's life at a time when those currents have most needed what was best and most distinctive in us, and when we have most needed the tonic of the broader outlook and the larger hope—in a word, we have been un-American; and the result is that, with an inherited tradition which should have placed us in the very forefront of the nation's nobler life, we have lagged behind our compeers. It is exactly here that the reform must come in the matter of increasing the quality of the men who become candidates for the ministry. If we want the best men we must go where the best men are, and hold out to them as high and as free an opportunity for self-expression as obtains in other fields of life; and the training which we offer them to equip them for the most serious of all careers must fall behind in nothing that which is offered by the nation to its cadets at Annapolis and West Point, and to candidates for the laboratory and the hospital and the bar at Columbia and Harvard and Johns Hopkins. To doubt the attractiveness of the Christian ministry to the best and the most cultured of American young men, if they are offered the chance of self-expression and self-consecration to which their powers and their sincerity entitle them, is to doubt the quality of their manhood.

W. H.

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Literature of the Day

Evolution and the Fall. Rev. F. J. Hall, D. D. Longmans, Green & Co. New York, $1.50 net.

A really good authoritative work on this vexed question from a sound Church standpoint has long been wanted, and it would be far from easy to suggest anyone more thoroughly qualified to supply it than Dr. Francis Hall. The published volumes of his "Dogmatic Theology" prove up to the hilt his ability to deal with the involved and much debated questions of that intricate science. The present writer is not possessed of the scientific knowledge essential to the adequate criticism of Dr. Hall's treatment of Evolution, but there can be no question as to the thoroughness of his research and his careful, painstaking examination of the variant theories about it. The outcome of the author's painstaking investigations is what chiefly concerns the readers of this journal, and for that we must refer them to the work itself, only saying that his conclusions undeniably tend to the more confirmation of the Faith as the Church receives and holds it. Every preacher in these days has to face doubts and questionings, always taking new forms, offering more intricate problems for solution and he lives in a Fools Paradise indeed who makes no effort to learn their nature, and then to search out the most likely methods of dealing with them. Dr. Hall offers the substance of many works,—the welded result of much thought and labour, but he does not take his readers over any "primrose path," or offer any inducement to the man who seeks to absorb knowledge at least cost of effort. Whether his book will be read by those who need it most is doubtful. But every one who has to teach and to lead others ought to assimilate it against the hour of possible need. H. H.

Rules and Instructions for a Holy Life. Prayers and Meditations by Archbishop Leighton. Longmans, Green & Co. New York. 60 cents.

Leighton's lot was cast in extremely stormy days and amongst men who strove to show their zeal for the Lord by bttter hatred of and opposition to every brother in the faith whose theology could not be expressed in the precise terms that held the content of their own. But the Archbishop went on his saintly way, possessing his soul in patience, leaving the fragrance of a holy life behind him. Whoever has read Coleridge's Aids to Reflection will remember how Leighton's sayings are used for the expansion of thought. But this work differs from nearly every other of its class in that its content is not the fruit of special design, but has been gathered from the Archbishop's Sermons and the Commentary on St. Peter. It is a very excellent book and well adapted for use in Lent. H. H.

The Religion of the Chinese. De Groot. Macmillans. New York. $1.25 net.

These lectures were given at the Hartford Theological Seminary and the author is the Professor of Ethnography at Leyden. He argues that the Chinese religion is a spontaneous birth of the soil; that it had no founders comparable with Buddha or Mohammed, and that its principal forms never, so far as is historically known, swept away any other religion by tidal waves of religious movement and revolution. These are the author's positions, and so far as we can judge, he makes them good. We don't happen to know any other work which puts the whole question with such clear force and in so small a compass. The book is deeply interesting in itself, and is a very important contribution to the study of Comparative Religions, to say nothing of its value to the missionary. H. H.

The Person and Place of Jesus Christ. P. T. Forsyth, M. A., D. D.

These are the Congregational Union Lectures for 1909, and the author is the principal of Hackney College, Hampstead. We confess to being rather weary of the stream of elaborate books which flows from the press in these days, whose avowed purpose it is to explain our Lord, to assign Him His due place, and so illuminate His teaching that every hard place be made smooth to those who occupy the places of the unlearned. It may be necessary that the attitude of the normal believer to "criticism should be critical." There are enemies in the field against Christianity it is true, and to a certain extent they must be faced and fought with, even as this work does, whose sections are denominated by military terms. But the history of the faith proves that the truth prevails, lives through every assault upon it, and emerges whole and undefiled. It may be necessary to clear the reasons and force up the courage of the rank and file of its defenders when the stress is getting unbearable. But too much is apt to be worse than nothing at all, so confusion is created rather than the clearing up things by pointing out the one step that is enough for the exigency. We are not criticising Dr. Forsythe's work as an Apologia. As a criticism against extreme modern critics and defence against them, it admirably fulfills its purpose. There can be no question as to the learning of the author, or the masterly skill with which he marshals his forces and makes his attack. But we think it is time for a stay in the proceedings, and that an opportunity should be allowed for Jesus to explain Himself.

H. H.

Religion in the Making. A Study in Biblical Sociology. S. G. Smith, D. D. Macmillans. $1.25 net.

The author says it occurred to him ten years ago that Sociology might form one of the best instruments for the elucidation of the Bible, and that on the other hand the Bible might prove to be one of the best sources of Sociological material. On page 16 he defines Sociology as a study of the agents, processes, results and tendencies of social development. The Century Dictionary gives practically the same definitlon. The work is very interesting, but the present writer is really incapaple of seeing that Mr. Smith makes any very marked discovery—that his presentment of "Religion in the Making" is in reality very different from the methods of well known men who trod pretty much the same road before 'Sociology' achieved its vogue. We have not altogether forgotten Archbishop Temple's essay on the Education of the world in the long dead and buried 'Essays and Reviews' which fluttered so alarmingly the Anglican dovecot in the Sixties, and if we have retained any clear idea of it, we fancy that in these days it would probably be characterized as Sociological. We do not complain of Professor Smith's terminology, nor are we much concerned to show that he may not be quite the first discoverer of a new way of dealing with the Bible. Secular historians used to be content with a bare recital of events, like the old chronclers, and if sacred history were dealt with in the same fashion no one can wonder very much. But all that has passed, and the scope of history has widened immensely. We are not denying the merits of the book, which are very great. It is vivid, clear, and we believe, accurate. We commend to those who puzzle over the defects of some of Old Testament characters, a paragraph on page 211, beginning "The idea of sanctity in Israel at the beginning had little or nothing to do with our modern notions of right and wrong. A surface view of the history discloses that men held eminent for piety, violated nearly every one of our modern standards of conduct. The moral ideals which held value in Israel differed from age to age. It will be found for the most part these differencies are parallel with the development of the idea of God." We have not space for more, but we commend the book to the thoughtful students of the Bible. H.H.

The Ethics of Jesus. Dr. H. King, President of Oberlin. Macmillans. $1.50 net.

It goes without saying that Presideat King has written a very able treatise, but the present writer has to confess to a growing weariness of the multiplying attempts to explain, to elaborate, to analyze the teaching of Jesus Christ. Dr, King says truly, yet obviously enough, that "Jesus has no dual standpoint corresponding to a sharp separation of the two realms of the religions and the church," and that "Jesus was interested in life rather than in technical discussions about life." There is much that is excellent in this volume, but with the above quoted deliverances of the author in mind, it is rather difficult to imagine a valid reason for the making of it. H. H.

The Religions of Eastern Asia. Dr. H. Gunderwood. Maemillans.

It appears from the Prefatorial note "that the author has a chosen and fruitful field of labour in Korea and therefore that he is thoroughly acquainted with and well versed in the Religions of the Orient. The substance of the work was delivered as lectures before New York University, and is confined to Japan and China. We are not qualified to decide on the merits of the work as a correct exposition of Eastern Religions, but it is ably written and is interesting. H. H.

The Warfare of the Soul. Practical Studies in the Life of Temptation. S. C. Hughson. Longmans, $1.20 net.

The Rev. D. A. G. Morhmor, D. D., writes a preface to this work in which he tersely sums up its purppse—"to help, not only to prepare for temptation, but to teach the sure purpose of the life of tempation, and the best methods of utilizing the attacks of the foe, so that they may leave no stain of sin, but develope in the soul those Christian virtues which belong to sanctity." That is exactly what the content of the work is. In a few very modest words the author dis-

aims all originality, but that depends on nat the term means. We are not concerned to test whether he is or not; that is different in the sight of the fact that his unsels are simple, direct, intensely earnt, and therefore likely to be of very great rvice to those "who coming to serve the ord aright would prepare their souls against mptation." H, H.

he Garden of God. Rev. Jesse Brett, L. Th. Longmanns & Co. $1.20 net.

Some time ago we had the pleasure of oticing a former book of this author, and uch impressed by the intense spiritual eling portending them. The same note revails quite as strongly throughout this olume, also the same still quietness that calls writings of the older mystics. It is a reat pity that this notice will appear after ent is past, for it would have just suited nose who look for really helpful devotional ooks at that season. But it is just as truly book for the year round. H. H.

he Healthful Spirit. H. V. Bates, M. A. Longmans. 90 cents net.

The Bishop of London has written an ntroduction to this book, and the fact that e has is quite sufficient commendation of . This book," he says, "will be found a horoughly sane and healthy book. It is ealthy in tone, in teaching and in the trend f inspiration it gives to the reader." Again, "to believe in Christ, according to his book, is to live the true man's life. We believe in the health-giving power of of the Holy Spirit is to live in a land where he sun shines, and a glorious breeze blows trong on moor and heath and it is always morning in spring." We could not say anything within measurable distance of this, and should probably blunder into remarks which might provoke comparisons, and strain the Christian charity of the reader to breaking point. H. H.

Plain Commentaries on S. Matthew and S. Mark. Young Churchman Company. 35 cents cash net.

There is nothing cheap about those wonderful little books but the price and that is marvelous. Both are the works of the Rev. G. M. MacDermott, M. A. There is a short introduction to each, table of contents and also, index. The notes are scholarly and good in every way, giving just that light on the text the average reader wauts. We commend them to his notice and to Sunday School teachers especially.

Studies in Religion and Theology. The Church in Idea and History. A. M. Fairbairn, M. A., late Principal of Mantfield College. Macmillans. $3.50 net.

There can be no question as to the learning and ability of Principal Fairbairn, but learning is not by any means synonomous with infallibility, nor a dogmatic personal statement equivalent to historical evidence. The author is one of the leading Congregationalists in England, and his conception of the Church differs from ours as hopelessly as the Papal view of Anglican orders differs from that of the Archbishop of Canterbury. Criticism therefore would be futile, obviously, because fair criticism is scarcely consistent with foregone conclusions. But those who want to study the other side of things could hardly find a more efficient putting of the case. H. H.

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MAGAZINES.

The Nineteenth Century and After for January has a list of good articles, but like most English periodicals, just now it is rather full of politics, but there is always something good for the general reader.——**McClure's** for February has some notable articles: Finding a Life Work, by Hugo Trunsfirberg; Canada's Work for her Farmers. An Editor's Reminiscenses is charming. The Brennan Mono Rail Car is a lucid account of a wonderful institution, and the Fiction is as good as usual.——**Everybody's** has further chapters of Beast and Jungle. Dr. S. McComb writes on Nervousness, a National Menace, and the enignatical title What is K? deals with a subject that interests everybody. There is plenty of fiction and some book notices. H. H.

The Nineteenth Century and After for February has on array of very elaborate papers, English Politics, the eternal and inconvenient Deceased Wife's Sister, Mystery of Stonehenge, etc.——**Everybody's** for March continues Judge Lindsey's indictment which gathers force as it moves along and is immensely interesting. There is plenty of fiction and some verses by Theodora Garrison, The Ballard of the Comforting, which is much above the average.——**McClure's** has a very graphic article on the Cherry Mine Disaster, some recollections of the Shah of Persia, which are infinitely more amusing than the comic papers. H. H.

The most striking item in the **Homiletic Review** is a symposium on the Resurrection, the contributors to which are Professor Borden P. Bowne, Dr. E. D. Starbuck, Dr. Thomas P. Hughes and President E. Y. Mullins. Other interesting papers are one on "Victory in the Making," by the Rev. Murdock MacKinnon; one on "Industrial Betterment in Brazil," by Dr. Josiah Strong; and one on St. Matthew's Gospel, by Professor James Denney. Churchmen will find something informing and suggestive in an address to a confirmation class by the pastor of one of the German Reformed churches in St. Louis.

The colored plates in **Scribner's,** illustrate an article on the arrangement of flowers in masses, by Helen Rutherford Ely, and are on the whole successful. Eliot Gregory, under the heading of "An Untrodden Road," writes of a visit to the hot springs of Lamalou, a little known health resort in southern France, the pictures being by Charles Huard. "Rest Harrow" progresses very much as one would have it, and Neville Ingram hoves in sight of his well deserved "come-upance." Ex-President Roosevelt's description of the great killing in Central Africa is lightened by some interesting illustrations of living tropical fauna, chiefly of the minor kind; and there is a fine reproduction of the head and shoulders of a Colobus monkey, and of a group of Masai cattle. The pictures of dead and dying creatures one does not look at, and the letter press one does not read —preferring to take such things, if one must, in the pages of Saetonius.

The pictures in the magazine number of **The Outlook,** illustrate articles on Alaska and Denmark, the proceedings of the Society for Psychical Research, the Dutch artist, VerMeer, the electrical discoveries of Thomas Edison, and the story of "Pericles of Smyrna and New York." They are of very varying merit. One wearies of the flatness and the soapiness of too much of this publication's halftone work, and welcomes almost anything as a diversion—even the outlines of a well cut map. The last of Sir Horace Plunkett's articles on "Better Farming," appears in this issue, and like its precursors, helps a little to blaze the way to our achievement of a healthier, which is a holier, world. W. H.

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